F O R U M

The Magazine of Controversy. Its method is to give a fair and friendly hearing to both sides, all sides, of important questions of the day. Its practice is, in an age of shifting authority, of relativity and specialization, to apply common sense both to threadbare tradition and to glittering novelty. Its object is, by stimulating independent thinking, to promote sound individualism in a democracy.

HENRY GODDARD LEACH, *Editor*

EDWARD CAMPBELL ASWELL, *Assistant Editor*

Editorial FOREWORD

COMMENCEMENT is coming. The Editor of THE FORUM is packing his grip for the Blue Grass Country to tell the graduating class of the University of Kentucky about "your next ten years." At the same time he is packing a trunk for Denmark where, on the Fourth of July, he is to address thirty thousand farmers in the Danish American National Park in an attempt to persuade them that America, with its overstatement and quantity production, has nevertheless some cultural values to offer a nation distinguished for underemphasis and admiration for little things well done.

Commencement is coming. Your boys and girls will soon be deluged with a rain of graduation oratory. They will spread open their umbrellas of skepticism however, and shed much of the downpour. The exhortations of commencement orators this year will be more earnest than usual. Our country, having completed a decade of easy production and prosperity, seems to be entering a ten-year period of caution and attention to quality. The thousands of young people whom our institutions of learning turn loose on civilization this spring have not only to begin their own sober lives, but to start a new decade in American progress.

WHITHER America? Where are these young graduates going to lead us? The collected admonitions of commencement orators this season ought to constitute a philosophy of American conduct. But they will hardly do that. For this is a year of questionings rather than statements. Orators will ask many questions and they will let your little George and mine do the answering.

It is to the High Priests of Mechanism — the engineers, the scientists — that our graduating classes will give most attention this spring. Our most responsible leaders to-day are the engineers and technical experts. In ancient Egypt we, the people, were the slaves of the military despots who built the pyramids out of our labor. In the Middle Ages the priests were

Contents for JUNE

The Village Priest. *These Russians II* . . . . . WILLIAM C. WHITE 321

The Supreme Court and the Public . . . . . FELIX FRANKFURTER 329

How Be Good? *Living Philosophies IX* . . . . JAMES TRUSLOW ADAMS 335

Martin Luther. *A Poem* . . . . . MARGARET EMERSON BAILEY 343

The Itching Bear. *A Story* . . . . . WALTER D. EDMONDS 344

The Halo of Heroin . . . . . LYMAN BEECHER STOWE 346

Hoover and Wall Street . . . . . GUSTAV CASSEL 351

Moby Dick. *Two Drawings* . . . . . ROCKWELL KENT 352

Bad Blood. *A Story* . . . . . M. C. BLACKMAN 354

The Naval Fumble . . . . . RAYMOND LESLIE BUELL 358

Deadly Carbon Monoxide . . . . . E. E. FREE 363

The Critical Circus . . . . . GEORGE JEAN NATHAN 366

Staggered Holidays . . . . . HENRY KITTREDGE NORTON 368

Science and God. *A German Dialogue* . . . . ALBERT EINSTEIN, JAMES MURPHY, J. W. N. SULLIVAN 373

Priestley — Oxygen. *Human Crucibles II* . . . . . BERNARD JAFFE 380

Opinions about Books. *Reviews by P. W. Wilson, Virgilia Peterson Ross, John T. Flynn, Irwin Edman* VI

Women's Club Bureau XVIII

Our Rostrum XXI

Travel. *The Diamond Mines of South Africa* . . . . JOHN C. SANDERS XXIV

Downtown. *Selecting Your Securities* . . . . . DONALD REA HANSON XXXII

Forum Definitions. *What is a Lobbyist?* XXXIX

Toasts XL

VOL. LXXXIII — No. 6

THE FORUM is published monthly by the Forum Printing Corporation. 25 cents a copy; $2.50 a year; foreign subscription, $3.50. Publication office, 10 Ferry Street, Concord, N. H. Editorial and general offices, 441 Lexington Avenue, New York, N. Y.

All manuscripts should be typewritten, accompanied by return postage, and addressed to the Editor at the New York office. No responsibility is assumed for the return of unsolicited manuscripts.

Printed in the United States of America. Entered as second-class matter at the post office at Concord, N. H., under Act of March 3, 1879.

Copyright 1930, in the United States and Great Britain. No article in this issue may be reprinted in whole or in condensed form without express permission from the editors.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FORUM

Next Month

"GOD'S GOLD"
John T. Flynn

Down on his knees in the dim glow of the Wall Street twilight, old Daniel Drew prayed to the Lord for a blessing on his latest market venture. Then there was John Wanamaker quoting Scripture to make catch-penny slogans, and J. P. Morgan acting as fairy godfather to Episcopal conventions, and John D. Rockefeller giving millions to the Baptist Church. Strange religions, these! Read Mr. Flynn's article in the next issue for a searching commentary on the origin of this bizarre partnership between religion and business.

BLIND JUSTICE
Thomas Compere

A survey of the lower courts throughout the United States, citing case after case of the miscarriage of justice. Chief Justice Hughes has said that the burden of all our legal institutions rests upon these minor courts. If this is so, our legal institutions are in a bad way. On the basis of his survey, Mr. Compere indicts on ten specific counts the tribunals where most of us look for justice.

WHAT I BELIEVE
Julia Peterkin

An American woman novelist explains her creed and how she came by it. "I was a girl child, and ignorance concerning the fundamental facts of life was believed to be better for me than knowledge. But I resolved to find out as much of truth as I could, and, if possible, to be strong enough not to be crushed by it."

THE THIRTEEN-MONTH CALENDAR
George Eastman vs. Francis D. Nichol

Shall we throw aside the calendar which has come down to us through the ages and adopt a new one containing thirteen equal months? Mr. Eastman says yes. He points out that the old system of time measurement was devised in the Agricultural Age, and that its uncertainty and inequalities are no longer suited to the needs of the new Industrial Age in which we live. Mr. Nichol, however, can see no reason for making a change. He argues that modern business can do what Sears-Roebuck have done: adopt the new system for themselves without forcing the rest of the world to change its time scheme.

THE PROFESSOR IN COMMUNIST RUSSIA
William C. White

Many of our intellectuals have returned from short visits to Russia with gilded visions of the Communist experiment. But what say the Russian intellectuals who are a living part of the new system, with its rigid censorship of ideas and its severe penalties against criticism? Mr. White reports their version of the case.

A CURE FOR BOREDOM
Maude Dutton Lynch

President Hibben of Princeton University recently said: "The youth of to-day is not enthusiastic about anything. It is bored." Mrs. Lynch finds the reason for this in our fetish of comfort-worship which has destroyed the old-fashioned American home. She urges some very sensible suggestions for turning our homes into laboratories where each member of the family may pursue his hobby.

THE CURIES
Bernard Jaffe

The thrilling story of Marie and Pierre Curie, their courageous struggle with poverty, and how they wrested from it one of nature's darkest secrets — radium. This is the third installment of the book which won the $7500 Francis Bacon Award for the Humanizing of Knowledge.

FOREWORD
Continued

our masters. In this Machine Age we obey the dictates of the engineer. We are bidden to build, build, build, but not always told how to build, whether to build beautifully or grotesquely or to what end, except healthy activity. Our bodies are fitted to the whirring wheels of our factory or the clicking keys of our typewriter and conditioned to move quickly and circumspectly lest we be tripped by a taxi-cab or ripped by a buzz-saw.

COMPLEX as is American civilization, yet it is possible to answer some of the questionings and to sense a synthesis emerging out of the conflicting claims of mechanism, humanism, proto-patriotism, neo-religion, and neo-æsthetics. Despite the recalcitrant disclaimers of the Daughters of the American Revolution, America is headed somewhere.

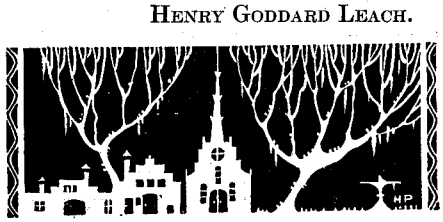
Mr. Hoover has indicated that in naval matters we are restive of a narrow provincialism and are acquiring a planetary consciousness. Two of our more clear-cut American characteristics are hard to suppress: optimism and generosity. "I-am-my-brother's-keeper" is an urge that our smiling group consciousness cannot put down. In our impulsive social eagerness we Americans skip whole decades of academic socialism and achieve cultural equality for labor by generously giving the irresponsible toiler even more than his just share in the profits accruing from the self-sacrificing brainfag of the engineer.

But we want to see more purpose in our national behavior. The engineer should help point the way to a new art, to a new religion, as well as to a new wealth. The Master should become competent to be also the Savior of our new social order.

"WHITHER America?" will be the subject of a coming FORUM "Socratic dialogue." In the present issue FORUM readers will find articles that discuss our emerging new philosophy of living. Against the picture Mr. White draws of Russian society, read the dialogue in which Einstein discusses the function of science in our modern life, and Mr. Adams on how to live the good life to-day.

FORUM readers are graduates of a national school of thought trained to face the everlasting American question marks without flinching. FORUM readers are willing to answer as well as listen to questions. The sardonic and ironical often pleases your mood, but you are not content to leave the field in the hands of the iconoclasts.

HENRY GODDARD LEACH.



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ONE WAY AHEAD

STUDY is the backlog of progress. It is in many ways a guarantee of advancement. While study can not by itself assure success, it helps immeasurably toward success ▲ ▲ ▲ The rise of personal fortunes and of national fortunes is largely the result of study, and its practical application toward specific problems. Each year a greater number of intelligent men and women devote spare time to it. Economic theories, scientific axioms, philosophical beliefs, prejudices, all are constantly being changed by study ▲ ▲ ▲ In times of depression, the real power and the intrinsic worth of trained minds are recognized and well repaid ▲ ▲ ▲ Whether your objective be progress in business, in social or in civic life, its attainment can be made easier by carefully selected studies under proper guidance ▲▲▲▲▲▲▲▲▲▲▲▲▲▲▲▲▲▲▲

COLUMBIA UNIVERSITY

Offers Home Study Courses in the Following Subjects:

Accounting
American Government
Applied Grammar
Banking
Business Administration
Business English
Business Law
Business Mathematics
Business Organization
Business Psychology
Chemistry
Child Psychology
Classics
Composition
Contemporary Novel
Drafting
Drawing and Painting
Economics
English Composition
English Literature
Essay Writing
European History
Fire Insurance
French
Geometry
German
Grammar
Greek
Harmony
High School Courses
History
Investments
Italian
Juvenile Story Writing
Languages
Latin
Literature
Magazine Article Writing
Marketing
Mathematics
Personnel Administration
Philosophy
Photoplay Composition
Physics
Poetry
Psychology
Public Speaking
Religion
Secretarial Studies
Short Story Writing
Sociology
Spanish
World Literature
Zoology, etc., etc.

IN this country we are in the midst of an adult education movement. University home study courses are one of the important factors in this progressive movement, for they offer expert guidance under educators qualified to direct ▲▲▲ Our courses have been prepared by our instructors to meet the special requirements of study at home. While all basic material essential to the full understanding of each subject is fully covered, sufficient elasticity is allowed to permit adaptation to the individual needs of the student. Everyone who enrolls for a Columbia course is personally taught by a member of the University teaching staff. Special arrangements can be made for group study ▲▲▲ The University will send on request full information about these home study courses. A coupon is printed below for your convenience. If you care to write a letter briefly outlining your educational interests our instructors may be able to offer helpful suggestions. Mention subjects which are of interest to you, even if they are not listed here, as additions to the courses offered are made from time to time ▲▲▲▲▲▲▲▲▲▲▲▲▲▲▲

High School and College Preparatory Courses

COLUMBIA University Home Study Department has prepared courses covering the equivalent of four years of High School study. This complete High School or College Preparatory training is available to those who can not undertake class room work. We shall be glad to send you our special bulletin upon request ▲▲▲▲

COLUMBIA UNIVERSITY, University Extension — Home Study Department, New York, N. Y.
Please send me full information about Columbia University Home Study Courses. I am interested in the following subjects:
FORUM 6-30

.....

Name .....

Street and Number.....Phone No.....

City.....State.....Occupation.....

3622

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

They swayed about upon a rocking-horse, and thought it Pegasus. — KEATS

Reviews by

P. W. WILSON
VIRGILIA PETERSON ROSS
JOHN T. FLYNN
IRWIN EDMAN

A Tiger's Apologia

GRANDEUR AND MISERY OF VICTORY, by Georges Clemenceau; Harcourt, Brace, $5.00.
Reviewed by P. W. WILSON.

FOR SEVERAL years, the world has been aware that a bitter quarrel had broken out between Georges Clemenceau, on the one hand, and Foch, Millerand, Briand, and Poincaré on the other. Outside France, it looked to the spectator as if Clemenceau were in the position of the Irishman who complained that everybody in his regiment was out of step, save himself.

In these widely heralded pages, we have Clemenceau's explanation of the embroglio, and we are reminded of the Patriarch Job's imprecation: "Oh that mine adversary would write a book!" Clemenceau's critics may be right or wrong but, if this be the answer, they have now little to fear. In the jungle of war and revolution, Clemenceau played the Tiger. For half a century, his growl aroused misgivings, his spring struck terror, his teeth mangled the prey that his claws had lacerated. But in these pages, the purring, the mewing, the spitting, and the scratching are feline domesticities which suggest that the same species may include the tiger in the jungle and the cat on the hearthrug.

Of all moderns, it was Newman who wrote the most compelling of personal apologias. Accused by Kingsley of chicanery, he met the charge with clarity of narrative, cogency of argument, and faultless taste. Clemenceau, in his turn, should have remembered that random allusions, petty insults, and futile sarcasms are no substitute for solidity of statement, chronological sequence, and the tranquil generosity which bespeaks greatness of character.

To disentangle the issues at stake from this medley of recrimination is not easy, but, having reached page 382, we find a starting point. Clemenceau held that Germany was guilty of the war and that any modification of this view is "a lie." He also held that Germany must be beaten, and that, for the future, she must be treated as a potential and an irreconcilable foe.

The allies of France were not prepared to pledge themselves to this policy of perpetual hatred. They held that Germany, rid of her Kaiser and disarmed, must be accepted as a nation among nations, which, to Clemenceau, seemed to be mere "defeatism" — what Woodrow Wilson called "peace without victory." Even when he was on his way to Oxford, there to receive an honorary degree, he

GEORGES CLEMENCEAU

said to Lloyd George, "I have to tell you that from the very day after the Armistice I found you an enemy of France." So with Briand and Stresemann and Caillaux and Keynes, the economist. None of them were sufficiently tigerish for Clemenceau's taste.

Hence the venom of the suggestion that Clemenceau himself was little more formidable to Germany than the defeatists whom he despised. In 1922 Foch happened to be in the United States, and interviewed by the *New York Tribune*, he said: "Clemenceau reminds me of Wilhelm II. Wilhelm lost the war and now is trying to justify himself, especially in America, with his memoirs. Clemenceau lost the peace."

It was a taunt that left a scar and Clemenceau never forgave it.

On merits, his answer should have been confined to a statement of the reasons why, for instance, France could not secure the Rhine Boundary and so create a second Alsace Lorraine. But Clemenceau is never merely defensive. He gives a ruthless exposure of Foch — how he would distribute busts of himself in terra cotta, how a "commanding voice" was not the least of his accomplishments, his eagerness to be promoted, his anguish when relieved of a command, and last but not least, his failure at Le Chemin des Dâmes.

Of this revenge, it will be for the historian to judge. One thing, however, is certain. It is a blow, less at Foch than at France. It was the French who demanded a Generalissimo on the Western Front. It was the French who made unity of command a condition of effective comradeship in a common cause. The superman who was to impart wisdom to a Pershing and a Haig, was Marshal Foch As Prime Minister, Clemenceau himself insisted on it. Yet here we have his own indictment of Foch, both as a General and as a colleague — an indictment, the mere presentation of which disposes of the case for asking the Allies to place millions of men under the direction of a foreign officer, of whose capacity the head of his own government confesses that he had misgivings.

That Foch underestimated the importance of equipment, has been noted by others beside Clemenceau. His mistrust of information in the field was also notorious Over the objective of the German Army in March 1918 and over the wisdom of the British counter attack, later that year, Foch was wrong and Haig was right. But how does that help Clemenceau? It was Clemenceau who forced Foch on Great Britain.

That Clemenceau lived and died a quintessential Frenchman, is manifest But France has no reason to be grateful to him for this book. He writes of her as a nation whose glory belongs to the past He sees her beaten, not by Germany alone

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New MACMILLAN Books

ROOSEVELT

THE STORY OF A FRIENDSHIP

By Owen Wister

Roosevelt and Owen Wister were friends for forty years. This story of their relationship from Harvard days to Roosevelt's death is an intimate portrait which contains much new material never before published, including many letters. The book is both biographical and historical, and it develops against a background of national events through which familiar figures at Washington move. *Many unusual illustrations.* $5.00

THE LIFE of THOMAS HARDY

By Florence Emily Hardy

Mrs. Hardy's biography of the great English poet and novelist is brought to a close with a second volume, *The Later Years of Thomas Hardy*, which is uniform with *The Early Life of Thomas Hardy*. Based largely on his diaries and conversations, the work constitutes an intimate, interesting portrait. Each vol. $5.00; the set, $10.00

A New Uncle Remus for Grown-ups

BLACK GENESIS

By Samuel G. Stoney and Gertrude M. Shelby

"There can be no doubt," says Du Bose Heyward, author of *Porgy*, "that these stories of the South Carolina coast negroes will take their place beside the Georgia legends of Joel Chandler Harris." $3.50

JOHNSON OF THE MOHAWKS

A BIOGRAPHY

By Arthur Pound

Sir William Johnson was a colossal pioneer, one of the great men of America's pre-revolutionary era. This story of the burly baronet's curiously exciting life on the Mohawk frontier is the first to bring out the full significance and interest of the man and his work in opening a way to the West. $5.00

New Novels

The Lacquer Lady

By F. Tennyson Jesse

Fourth Printing

"A corking good story, full of humor, irony, pity and romance . . . the peculiar fascination of a colorful and romantic, if barbarous civilization." — *Baltimore Sun* $2.50

Guests of Summer

By Paul M. Fulcher

The romance in the lives of a mother and her son, unfolded through two generations. The story moves from the Middle West to Paris in wartime. $2.50

New Mysteries

Murder Backstairs

By Anne Austin

How a week-end party turned into a murderous tragedy in which guests, hosts and servants were all involved is the story of *Murder Backstairs*. $2.00

Why Murder The Judge?

By Claude S. Hammock

"Fairly presented and moves quicker than summer lightning. . . . I am prepared to report that Mr. Hammock murders sleep, in spite of his name." — *Phila. Ledger* $2.00

A SHORT HISTORY OF THE FRENCH PEOPLE

By Charles Guignebert

"What John Richard Green did more than half a century ago in his 'Short History of the English People,' Prof. Guignebert — with as much color and picturesqueness as his English predecessor, but with a broader modern knowledge and a deeper insight into the complexity inherent in all historical movement — has now done with regard to the people of France. . . . It can be most emphatically recommended to the general reader." — *Philadelphia Ledger.* 2 vols. $15.00

THE FEDERAL RESERVE SYSTEM

By Paul M. Warburg

This important history of the central banking system by one of its originators has caused wide discussion in the press. Its critical analysis of the System and suggestions of far-reaching changes in Federal Reserve practices are of immediate interest to every banker and business man. 2 vols. $12.00

NUMBER: THE LANGUAGE OF SCIENCE

By Tobias Dantzig

The story of number is the story of the human mind groping for permanence in the chaotic universe of impressions. Dr. Dantzig tells that fascinating story in this book, beginning with primitive finger-counting and ending with the involved concepts underlying modern science. $3.50

Prices subject to change

THE MACMILLAN COMPANY , , , **60 Fifth Avenue, New York**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

AMBROSE BIERCE

That master of style, that "Superman of Letters," as many high authorities call him — the only author about whom five books of biography were published last year — had this important work in preparation throughout his long career in literature, taking notes on the misuse of words by eminent writers only. "Narrow etymons of the mere scholar and loose locutions of the ignorant are alike denied a standing." Happily, he brought this volume to completion, as the culmination of his literary activities — his last word — and entitled it

Write It Right

(Price, $1.50. Postpaid when payment accompanies order)

Executed. "The condemned man was executed." He was hanged, or otherwise put to death; it is the sentence that is executed.

Fail. "He failed to note the hour." That implies that he tried to note it, but did not succeed. Failure carries always the sense of endeavor; when there has been no endeavor there is no failure. A falling stone cannot fail to strike you, for it does not try; but a marksman firing at you may fail to hit you; and I hope he always will.

Given. "The soldier was given a rifle." What was given is the rifle, not the soldier. . . . Nothing can be given anything.

Got Married for *Married.* If this is correct, we should say, also, "got dead" for died; one expression is as good as the other.

Gubernatorial. Eschew it; it is not English, is needless and bombastic. Leave it to those who call a political office a "chair." "Gubernatorial chair" is good enough for them. So is hanging.

Juncture. Juncture means a joining, a junction; its use to signify a time, however critical a time, is absurd. "At this juncture the woman screamed." In reading that account of it we scream too.

Roomer for *Lodger.* See *Bedder* and *Mealer* — if you can find them.

Indispensable to the Discriminating

In this volume, arranged dictionarywise, are pointed out, with Bierce's inimitable sardonic wit, hundreds of errors of locution frequently made by the most practiced and eminent authors. No longer can anybody afford to be indifferent to the misuse of a word. Where, a score of years ago, there were thousands who knew when a word was misapplied, there are millions today. One reveals his ignorance when he misspells a word; he reveals greater ignorance when he misuses it. Nor is its misuse ever a "typographical error." Primarily intended for authors, editors, proofreaders, lawyers, clergymen, educators, students, "Write It Right" is being purchased by many thousands of others who are mindful of the supreme importance of correct diction.

For 36 years the Neale house has stood for the best in literature. Many classifications are represented: history, biography, reminiscence, critiques, fiction, poetry, religion, travel, economics, books for children. Catalogues upon request.

For 26 Years Bierce's Publisher

WALTER NEALE, *Publisher*

37 East 28th Street **New York**

but by herself. He refers to her statesmen in terms calculated to impair their prestige in the councils of the world. On the one hand, he complains that France is insecure. But on the other hand, he leaves few words unsaid which might alienate from France the sympathy of the United States and Great Britain. A France in danger from Germany must be a France elsewhere isolated.

Russian Abysses

BYSTANDER, by Maxim Gorki; Cape & Smith, $3.00.
Reviewed by VIRGILIA PETERSON ROSS.

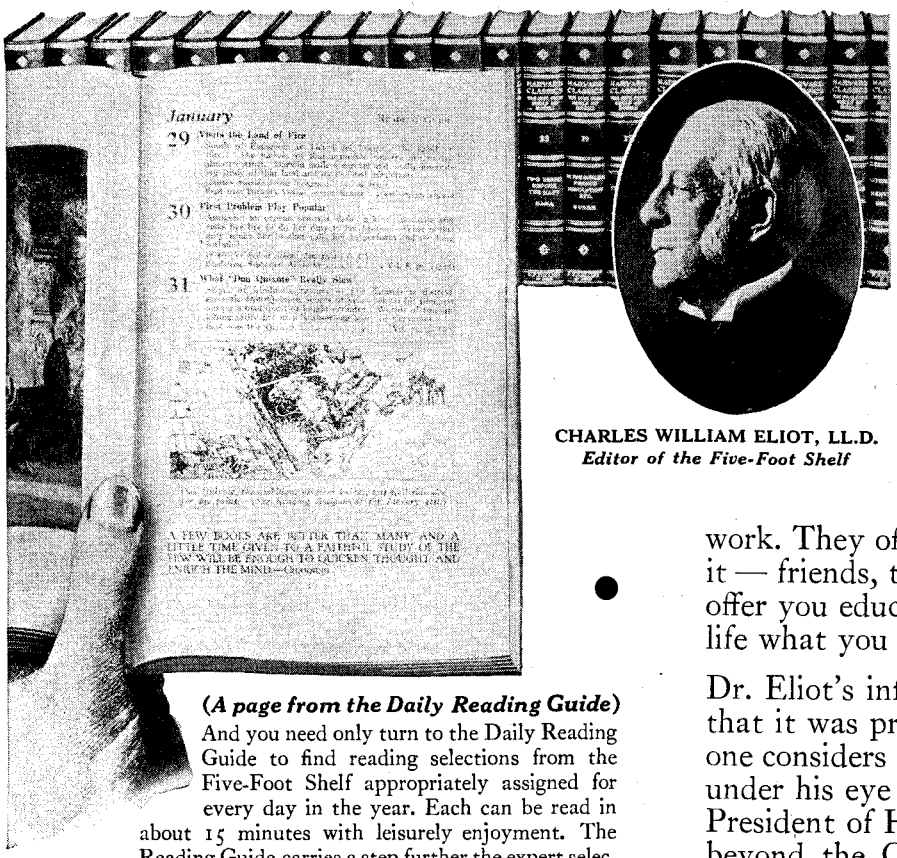
AMID THE PARASITES and tangled underbrush of novels, there looms, like a proud oak, dominating the forest, this book of Maxim Gorki's, *Bystander.* Whether or not you can grasp the full meaning of its gnarls and notches, whether or not you grow impatient of its fulsome foliage, it compels you to look long and humbly upon it, overshadowing, as it does, the surrounding woods. *Bystander* is not alone the story of a youth's maturing, nor alone the reflection of a man's experience in relation to the people about him. It ties individual problems to those of a period in the history of a nation and of a race. And what is more, it transcends the story of a race, because it is conscious of its part in the universe. It is deep-rooted in the soil of dignity and truth.

Clim Samghin, a boy of the educated Russian *bourgeoisie* in the Czarist régime, plays bystander throughout the years of his adolescence and early manhood. He seeks some attitude toward life, some understanding, by a constant study of himself. "Individuality," he decides, "is a mass of well-digested opinions; it is simply an original vocabulary." So he observes, criticizes, and sifts the influence of his teachers and his friends. He lives among people concerned with the theories of Marx and of Tolstoi, and with philosophy. In restless passion, they mull over the questions of social systems and of human conduct. A suspicion of futility rankles in their breasts. One of them voices this feeling: "We Russians, it seems, are only capable of drinking vodka, and with insane words break up, distort everything, and eerily laugh at our own selves and everything in general." In such an atmosphere Clim grows, struggling to get his teeth into life.

Many influences flow through Clim's young years. Tomilin, his teacher, scorns emotional thinking which, he maintains, is peculiarly Russian, and says that Russia has "no men who have condemned themselves to the disquiet of the independent labor of thinking." Clim's mother, a proud, lonely woman with a lover, pays a

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Your reading problem solved



CHARLES WILLIAM ELIOT, LL.D.
Editor of the Five-Foot Shelf

> *"It is the Daily Reading Guide which, in my judgment, makes the ownership of a set of The Harvard Classics the greatest single source of* enjoyment, *as well as the chiefest source of self-benefit, that anyone can possess."*
>
> — GRANT OVERTON,
> *Distinguished Critic*

(A page from the Daily Reading Guide)
And you need only turn to the Daily Reading Guide to find reading selections from the Five-Foot Shelf appropriately assigned for every day in the year. Each can be read in about 15 minutes with leisurely enjoyment. The Reading Guide carries a step further the expert selection and guidance of Dr. Eliot.

* * *

WHAT are the few great books really worth reading? How shall a busy man or woman find them? This problem has been wonderfully solved for you by Dr. Charles W. Eliot from his lifetime of reading, study and teaching. He has made it possible for you, by reading little, still to be well read.

The Five-Foot Shelf of Books free you from the limitations of your age, of your country, of your personal experience; they give you access to all ages, to all countries, to all experience. They take you out of the rut of life in the town you live in and make you a citizen of the world.

They offer you the companionship of the most interesting and influential men and women who have ever lived; they make it possible for you to travel without leaving home, and to have vacations without taking time from your work. They offer you — if you will only accept it — friends, travel, the knowledge of life; they offer you education, the means of making your life what you want it to be.

Dr. Eliot's influence cannot be calculated, but that it was prodigious must be admitted when one considers the thousands of men who passed under his eye and hand in the 40 years he was President of Harvard. But that he reached far beyond the Cambridge walls may be seen in thousands of home libraries throughout the land. Many denied any other guidance have gained a speaking acquaintance with the world's classics through

DR. ELIOT'S FIVE-FOOT SHELF
(*The Harvard Classics*)

Pleasure, self-satisfaction, entertainment and at the same time the delight of mental growth — these are the ideas behind the Harvard Classics.

In all the world there is no other such grouping of the few imperishable writings which picture the whole progress of civilization. Send for the free booklet which gives Dr. Eliot's own plan of reading and tells how he has put into the Five-Foot Shelf "the essentials of a liberal education."

Since 1875 COLLIER Good Books

MAIL THE COUPON NOW!

Since 1875, P. F. Collier & Son Company has published good books, and furthers the cause of good reading by offering you the plan which enables you to pay for the books while you are enjoying them.

You owe it to yourself to act promptly!

P. F. Collier & Son Dist. Corp.
250 Park Avenue, New York City

By Mail, free, send me the booklet that tells all about the most famous library in the world, describing Dr. Eliot's Five-Foot Shelf of Books (*The Harvard Classics*), and containing the plan of reading recommended by Dr. Eliot. Also please advise how I may procure the books by small monthly payments.

Name *Mr.* / *Mrs.* / *Miss* .....
(Please write plainly)

Address .....

.....

8109–HCGK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CLAIRE SPENCER'S

GALLOWS' ORCHARD

is still winning new readers every day. Have *you* read this *Scarlet Letter* of Scotland?

$2.50

MAXIM GORKI'S

BYSTANDER

"I have not recently read so long a book, or so good a one, as *Bystander*. Nor have I ever been so much at a loss for words to describe a story. Had I faced the task of reviewing *Anna Karenina* or *The Brothers Karamazov* when either of these came out I should have been in equal difficulties, of course. That was long ago. But it is the same thing now. The riches are embarrassing."—MARK VAN DOREN. *Translated by Bernard Guilbert Guerney.* $3.00

MAURICE HINDUS'S

HUMANITY UPROOTED

has been called by Professor Reinhold Niebuhr "*the* book about Russia. Mr. Hindus gives us pictures of Russian life which really suggest the whole of a society in the various facets of its life. *Humanity Uprooted* belongs to the social education of every intelligent person."

Illustrated, $3.50

ALBERT BEIN'S

YOUTH IN HELL

"The book is especially interesting as being one of the few first-hand accounts of what goes on in institutions for children. The picture rising up at you out of these pages will make you shudder with horror and rage." — *N. Y. Herald Tribune.*

$2.50

Jonathan Cape & Harrison Smith
139 EAST 46 STREET, NEW YORK, N. Y

Books

lusty seamstress to become Clim's mistress in the hope of protecting him from other women and, trying to help him to understand them, she tells him that "all women are incurably sick with loneliness." Turoboev stands, to Clim, for degeneration. It is he who pours a cold, mocking unbelief, born perhaps of his despair, upon Clim's probings. Then there is Nekhaeva, the tubercular girl, who gives herself to Clim with a terrible tenderness.

Most important in his development is Lydia, his childhood playmate. He comes as near as he can, playing the bystander, to loving Lydia. And when at last he takes her, he finds no friendship, no solace

MAXIM GORKI

for his doubts, but only a devouring intimacy of the flesh. All these people, and others, university students, prisoners returned from Siberia, fanatic revolutionaries, tease his mind and raise within him eternal misgivings. Throughout his experiences, while his awareness is sharply increasing, he yet remains profoundly uncertain of himself and of others.

The rhythm of *Bystander* is not the foreshortened, artificial rhythm of dramatic fiction. Rather it is the rhythm of life as you live it, with long, slow beats and the sudden tumult of crises to punctuate them. Nothing neat and dove-tailed by the author comes to mar Clim's development. No swift or timely conclusion interrupts the tempo. The only note of grotesqueness, of outdoing reality, lies in Mr. Gorki's physical descriptions of his characters. Here, as seemingly in most Russian novels, appears that macabre quality of vision which exaggerates oddity into mad caricature. Eyes look like pewter buttons in red button-holes. Moustaches drip with accumulated remnants of a week's eating. Stomachs bulge preternaturally. People hiccough and stumble. Their gestures are uncouth, their garments eccentric, their manner to each other scarcely sane. The effect of these descriptions is to yank you from the close following of their thoughts, written with such extraordinary acumen, into a mood of mocking disgust. It is as though you were served some rare and delicate food upon an incredibly dirty dish. Yet those same eyes which seem to delight in distorting the human face can sweep, without faltering, into the soul.

Mr. Gorki, like a plummet, sinks into ocean waters. He travels many fathoms. He tests great depths. And his recording is profoundly significant.

Economic Horizons

AMERICA LOOKS ABROAD, by Paul M. Mazur; Viking, $3.00.
Reviewed by JOHN T. FLYNN.

MR. PAUL M. MAZUR chooses an excellent moment to invite his countrymen to Look Abroad. An enterprising lady politician has just proved that opposition to the World Court is a good vehicle for riding into the United States Senate and many shrewd politicians testify to the popularity of the slogans built around American isolation. It is well, therefore, that the population is thus invited by a banker, who is also an economist and by no means a poor journalist, to step to the seaboard and glance through the open window that looks out on Europe. For it is Europe, rather than the whole world, which Mr. Mazur focuses his glasses on. What the American perceives in that hasty glance is a Europe looking with some dismay on hundreds of thousands of American salesmen and countless agencies for distributing American goods among them. These gentlemen create problems for Europe and for Americans as well. We may postpone looking at them, but sooner or later we will have to deal with them.

Those who feel that no problem should ever be stated without at the same time proposing a remedy may think the author leaves the subject without offering a final nostrum. But after all, good diagnosis must precede intelligent treatment. In economic matters wise accumulation of data must come before remedies. The strength of Mr. Mazur's book lies in this: that he has made a finely and justly composed picture of the economic scene which comprises Europe and America.

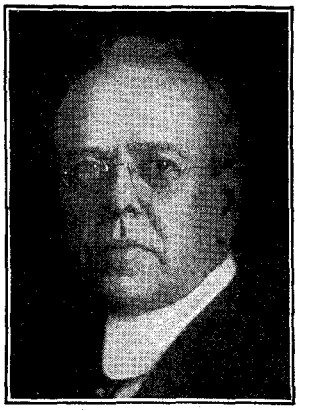
The genesis of our present situation is traced from the time before the war, when America gloried in her export surplus and Europe preened herself upon her position as creditor to the world. Then came the war and the transformation which produced the anomalous condition in which we have continued to export more than we import and at the same time operate as Europe's banker. Mr. Mazur concludes this is a passing phase and that ahead lies inevitably the day when the balance of visible trade will be against us. In tracing this evolution the author examines vividly and critically the war of tariffs, the part played by the invisible items in our international trade accounts, the forces which have made America rich and Europe poor, the striking contrast between Europe's clamor for thrift and America's campaign for extravagance, the powerful influences which hold Europe

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"An Authoritative Discussion of a Vital Question"

Some of This Book's Valuable Chapters and the Subjects Handled by Dr. Stemmerman in His Personal Teachings

More and Happier Years
The Nature and Significance of Constipation
Preventing Constipation
Germ-Life in the Intestines
Encouraging Good Germs to Supplant Bad Germs
Flatulence . . . Acidosis . . . Heartburn
Three Myths: Liver Disease, Stomach Trouble and Biliousness
Bad Breath and Body Odors. Their Meaning and Correction
Hemorrhoids or "Piles"
The Treatment for Hemorrhoids
Insomnia; Nervousness
Constipation and Its Effects on the Sexual Functions
Constipation and Skin Troubles
Constipation and the Prostate
Personal Beauty Depends on Correct Elimination
Dangers of Fasting
New Drugless Way to Cause Bowel Action
Headache — Chronic and Occasional
Rheumatism and Arthritis
Colitis and Other Results of Constipation
Is the Enema a Friend?
Is Exercise Worth While?
Exercises That Benefit, Especially in Constipation
The Ideal Weight for Height
The Technique of Defecation
Internal Visceral Auto-Massage
Relief by Lubrication
The Cure by Relaxation and Milk Diet
Why Are Drugs in Disfavor?
Reviewing Some Drugs Used in Constipation
Yeast — A Great Hoax
Furnishing the Body With Heat, Energy and Repair
When Do We Eat?
Weakening the Staff of Life
Baking Powder, the Sinner
Food Idiosyncrasies
What Will You Have to Drink?
Shall We Eat Fruits and Vegetables?
Husband in the Kitchen
We Survey Certain Foods
The Beneficial Necessary Soup
Spinach, Lettuce, Liver and other Pleasantries
Too Much Sugar Will Shorten Your Life
Food for the Aged
The Management of Constipation



Wm. H. Stemmerman, M. D.
— New York University and Bellevue Hospital Medical College

Dr. Stemmerman's Great New Book

INTESTINAL MANAGEMENT

Will Bring You Longer and Happier Life

THERE is an easy, rational and helpful way of directing the behavior of your intestinal system, and thus becoming the master of your health. Put your intestines under control, and gain a life of longer years and happy well-being. Relieve the strain upon all your vital organs — heart, liver, kidneys, lungs and brain — by making your intestines do their daily duty of assimilation and elimination.

A large percentage of the American people, young, middle-aged and elderly, suffer from constipation, occasional or chronic, and very frequently in entire ignorance of this cause of their troubles. From this almost universal disease many other diseases result. Constipation is in fact a great destroyer, whose toll of breakdowns and suffering, inefficiency and tragedy no man can measure.

Dr. Stemmerman's new book is the result of thirty years of intensive study and practical experience. It is scientifically correct, by the best modern medical precepts and authorities. It is comprehensive, easily understood and downright interesting. You need this book, if you choose to win more abundant virility and long life.

You owe yourself a knowledge of the latest accomplishments of modern science in the treatment of that most prevalent disease, constipation. Therefore WE HAVE PREPARED AN ENTERTAININGLY WRITTEN AND EASILY UNDERSTANDABLE BROCHURE, which contains, for young or old, man or woman, valuable information regarding constipation. This information is ordinarily not readily available to the average person nor is it to be found in such clear, every-day language as we present it in this brochure. For example, it contains THREE COMPLETE CHAPTERS, namely, "Insomnia," "Is Exercise Worth While?" and "Shall We Eat Fruits and Vegetables?" from "Intestinal Management." All this is in addition to a full review of Dr. Stemmerman's great new book which is now being used by hundreds of people throughout this country as a complete guide to health.

It is vitally interesting and extremely important, to you, to read in this brochure the facts regarding the ultimate evil effects of neglected or improperly treated constipation.

On the other hand, it is comforting to know that Dr. Stemmerman has perfected easy, harmless, but positively effective methods for quickly relieving the disagreeable symptoms of constipation and for permanently causing this real disease to disappear.

"INTESTINAL MANAGEMENT," so fully described in this brochure, actually shows the means of acquiring real happiness, increased business efficiency and all the practical, material advantages, as well as spiritual uplift, which naturally follow the acquisition of good health. Dr. Stemmerman's book shows how good health and clear brain come promptly to a toxin-free and normally acting bodily mechanism.

If you are truly interested in gaining and retaining health, send the attached coupon without delay; clip it NOW before you mislay or forget it.

A Simple Test of the Intestinal Functions

After luncheon chew and swallow about six ordinary charcoal tablets, obtainable at any drug store. Next morning note the color of the evacuation. If the color inclines toward black, AND IF THE BLACKNESS HAS DISAPPEARED BY FOLLOWING DAY, elimination is good. If blackness still shows, then your elimination is delayed and faulty. Try this easy test and it may point out the cause of your headaches, dizziness and those dull and dreary days that lower your resistance and efficiency (from "Intestinal Management," page 26)

ARDEN PUBLISHERS, Dept. 212
Highland Park,
Los Angeles, California.

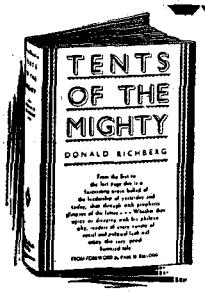
Send me your brochure at once, without cost to me. It is understood that this does not involve me in any obligation whatsoever.

Name.....
(Write very plainly)

Address.....

City.....State.....

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



"What is worth fighting for in American life?"

TENTS OF THE MIGHTY

By DONALD RICHBERG

A REALISTIC Chronicle by a lawyer of national fame, of years of intimate encounters with Roosevelt, Insull, Jane Addams, La Follette, Bryan, Darrow and many others in the strangely mixed field of national life.

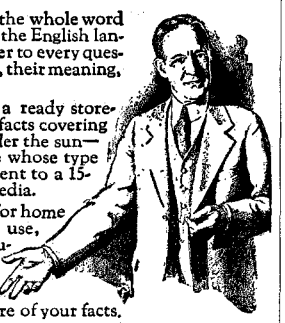
READERS OF EVERY variety of social and political faith will be fascinated by this biographical, historical and prophetic book.

$2.50 at Bookstores or from

WILLETT, CLARK & COLBY, Publishers

440 South Dearborn Street, Chicago
200 Fifth Avenue · New York

"This Great Book Is Made FOR YOU"



TO give you the whole word power of the English language—the answer to every question about words, their meaning, and correct use.

TO give you a ready storehouse of facts covering every subject under the sun—a single volume whose type matter is equivalent to a 15-volume encyclopedia.

TO give you, for home and office use, the "Supreme Authority" of the English-speaking world so that you may always be sure of your facts.

The "Supreme Authority"

WEBSTER'S NEW INTERNATIONAL DICTIONARY

Praised by hundreds of Supreme Court Judges as their authority. Indorsed by the Presidents and Department Heads of leading Universities and Colleges. Used as standard by the Government Printing Office.

A Library In One Volume

In its 2,700 pages there are 452,000 entries, including thousands of NEW WORDS; 12,000 biographical entries; 32,000 geographical subjects; 100 valuable tables; over 6,000 illustrations. Its up-to-date, encyclopedic information makes it the most convenient and dependable reference work.

Get The Best

See it at your bookstore, or write for FREE illustrated pamphlet containing sample pages.

G. & C. MERRIAM CO.
Springfield, Mass.

Books

back in the iron shackles of caste, industrial individualism, ancient customs and habits.

All this and many more related problems, such as our foreign debts, the movement for a United States of Europe, our growing industrial plant abroad, are set forth with understanding and tolerance. And while the volume pretends to unearthing no new data, it has this virtue; that it has put together all the elements of the story, each in its proper relation, more intelligently than any other account I have seen, the whole illuminated by an easy, agreeable style and by many shrewd and apposite comments on the various portions of the theme.

I could have wished the author had made more vivid the picture of the growing industrial plant of American producers in Europe. The traveling American is familiar with the appearance everywhere in Europe of well-known American trade-marked articles. This pleases him. But what he does not know is that these Gillette blades, this Palmolive Soap, these Otis Elevators and National Cash Registers and Eastman Kodaks and countless other articles are manufactured not in America, but in Europe. To this might have been added a fuller account of the trade barriers which Europe has already experimented with — double taxation, import visas, import quotas, and other devices aimed at American trade.

There is an opening chapter describing the stock market crash. It is an excellent account, but seems to me not to belong in the story. It is difficult to see why it is in the book. It has no relation to the main theme, but this must be forgiven, for it is a very shrewd and searching examination of that tragi-comedy.

The book is a most intelligent contribution to the discussion of a subject which Americans will not be able to avoid looking at much longer.

Moon-Calf Grown Up

LOVE IN THE MACHINE AGE, by Floyd Dell; Farrar & Rinehart, $3.50.
Reviewed by IRWIN EDMAN.

IT HAS BEEN frequently noted that our ethical systems are taught by elderly professors out of Aristotle or Kant, while the moral codes of the growing generation are more immediately and deeply influenced by callow novelists in their twenties. Ten years ago Floyd Dell would have been a case in point. His novels, so popular with youngsters avid of this freedom, had more to do with shaping the mores of the live and literate than any amount of technical, ethical analysis in the journals of philosophy or in the classroom. Mr. Dell himself seems now, ten years later, to have awakened to his responsibilities as a moralist. He has written with singularly informed maturity, mingled with the insight of a poetic novelist, a book that is more than a preface to contemporary morals. It is at least the first chapter.

Mr. Dell deserves congratulations first on the technical feat of organization and exposition he has accomplished. The book is a model of lucid organization, of sober statement, of documented common sense. But he is to be congratulated — and so are his undoubtedly large number of readers — on the clarifying vision he sets before them. Mr. Dell has read widely and to advantage in the newer psychiatric sciences, and in contemporary social science in general. He has taken as his canon the concept of adulthood in love and in work — as the ideal toward which, the norm by which, success in living is to be measured and happiness to be found. He has studied and rendered with charm and directness the psychoanalytic account of the characteristic passage from infantilism in sex and in life activities to that rare achievement, adult responsibility — and peace.

Mr. Dell has, however, read other things than psychiatry. He realizes, therefore, how thin, irrelevant, and absurd it is to think of a normal life or an abnormal life, of adjustment or neurosis in a vacuum, of individuality divorced from the social conditions in which alone an individual lives and indeed by which his individuality is determined. He has hit upon an illuminating central insight: that a great many of the failures, revolts, neuroses and flights and fantasies of contemporary neurotics and confusioners (the writer would welcome a less awkward synonym) are caused by acting or trying to act in the contemporary world according to the mores, the expectations, and the institutions of a vanishing patriarchal society. It is hard really to grow up in the contemporary world because the dead hand of a not completely dead world — the patriarchal world — is upon us. Mr. Floyd Dell traces with care and detail that patriarchal order which kept children all their lives in order that the patriarchal family might be maintained in its integrity. Because that traditional family and economic order frustrated rather than fulfilled the demands for independence and free sexual choice, there came to develop compromise solutions, half hearted and only half satisfactory escapes — homosexuality, arranged marriages, self-compulsive celibacy, and polite (which is to say, spiritually and emotionally trivial) adultery.

But Mr. Floyd Dell's important contribution is not his history but his contemporary analysis and his prophecy. Instead of seeing the end of the family and of romantic love, he sees in the industrial order and contemporary social democracy a possibility that for the first time in human history the family may become generally a fulfillment instead of a frus-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IT IS NOT MERE CHANCE

When a magazine more than doubles its circulation in a few years, it is not a matter of luck. It simply proves that modern-minded readers have come to depend upon HARPERS MAGAZINE because of its dauntless honesty, its lively variety, and the unfailing importance of its contributors and the subjects they write about.

In the JUNE Number

MR. HOOVER, *by Walter Lippmann*

Mr. Lippmann gives a clear dispassionate review of the first year of President Hoover's administration — showing what he has accomplished, and wherein he has failed.

ROOSEVELT AND THE WAR *by Owen Wister*

A chapter of memories by Roosevelt's life-long friend is concerned with the contrast between Roosevelt's attitude toward the war and Wilson's.

THOSE VITAL DIFFERENCES *by Katharine Fullerton Gerould*

Mrs. Gerould brings impressive evidence to support her belief that Europeans are less prejudiced than Americans.

ARE RELIGIOUS PEOPLE FOOLING THEMSELVES? *by Dr. Harry E. Fosdick*

This vigorous cleric scores the soft and sentimental religion with which many Christians comfort themselves, and preaches in its stead a courageous militant faith.

IS COMPETITION OBSOLETE? *by Salvador de Madariaga*

This distinguished writer believes that soon the powers of the earth will be forced to discard competition in favor of coöperation.

A DEFENCE OF THE ENGLISH CLIMATE, *by Mary Borden*

Here is a delightful and philosophical comparison between the English climate and the American, and their respective effects on national temper.

Harpers MAGAZINE

[SIX MONTHS *for only* ONE DOLLAR]

SPECIAL - INTRODUCTORY - OFFER

F—J

HARPERS MAGAZINE · 49 East 33rd Street · NEW YORK CITY

I am enclosing one dollar for your six months offer to new subscribers

Name .....

Address .....

.....

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Encouraged by $100

"Perhaps you will be interested to learn that I have succeeded in selling a short story to 'War Birds,' aviation magazine, for which I received a check for $100. The story is the first I have attempted. As the story was paid for at higher than the regular rates, I certainly felt encouraged."

Darrell Jordan
Box 277, Friendship, N. Y.

How do *you* know *you can't write?*

Have you ever tried?

Have you ever attempted even the least bit of training, under competent guidance?

Or have you been sitting back, as it is so easy to do, waiting for the day to come some time when you will awaken, all of a sudden, to the discovery, "I *am* a writer"?

If the latter course is the one of your choosing, you probably *never will write.* Lawyers must be law clerks. Doctors must be internes. Engineers must be draftsmen. We all know that, in our times, the egg does come before the chicken.

It is seldom that anyone becomes a writer until he (or she) has been writing for some time. That is why so many authors and writers spring up out of the newspaper business. The day-to-day necessity of writing — of gathering material about which to write — develops their talent, their insight, their background and their confidence as nothing else could.

That is why the Newspaper Institute of America bases its writing instruction on journalism — continuous writing — the training that has produced so many successful authors.

Learn to write by writing

NEWSPAPER Institute training is based on the New York Copy-Desk Method. It starts and keeps you writing in your own home, on your own time. Week by week you receive actual assignments, just as if you were right at work on a great metropolitan daily. Your writing is *individually* corrected and constructively criticized. A group of men with 182 years of newspaper experience behind them are responsible for this instruction. Under such sympathetic guidance, you will find that (instead of vainly trying to copy some one else's writing tricks) you are rapidly developing your own distinctive, self-flavored style — undergoing an experience that has a thrill to it and which at the same time develops in you the power to make your feelings articulate.

Many people who *should* be writing become awe-struck by fabulous stories about millionaire authors and therefore give little thought to the $25, $50 and $100 or more that can often be earned for material that takes little time to write — stories, articles on business, fads, travels, sports, recipes, etc., — things that can easily be turned out in leisure hours, and often on the impulse of the moment.

How you start

We have prepared a unique Writing Aptitude Test. This tells you whether you possess the fundamental qualities necessary to successful writing — acute observation, dramatic instinct, creative imagination, etc. You'll enjoy taking this test. The coupon will bring it, without obligation. Newspaper Institute of America, 1776 Broadway, New York.

Newspaper Institute of America
1776 Broadway, New York

Send me without cost or obligation, your *Writing Aptitude Test* and further information about writing for profit as promised in the Forum — June.

Mr.
Mrs.
Miss .....

Address .....

(All correspondence confidential. No salesmen will call on you.)
64F360

Why don't you write?

Books

tration and a starvation, and that romantic love may not be an escape into fantasy and disaster but be given its natural biological setting and pattern — courtship, mating, children, and a marriage maintained enduring and happy through the joint acceptance of adult responsibilities in love and work by both parties concerned.

Space does not permit a canvassing of the material by which Mr. Dell comes to these wholesome but stimulating conclusions. But he makes it all most plausible, entertaining, and convincing. It is striking that the author of *Moon Calf* should have come not by way of whimsy but by way of considered study and thought to the conception of a morality which revolves around responsibility in love and in work, and the relegation of childishness and infantilisms to the fantasies of poetry and art. He suggests, certainly in the field of love, a doctrine of integration and consequent happiness that is worth a million humanistic "wills to refrain."

Books in Brief

LONG HUNT, by James Boyd; Scribner, $2.50.

WHILE A SCORE of hacks ride the crest for a moment and then disappear forever, James Boyd, taking his time and never repeating himself despite much similar material, gives us first, *Drums*, then *Marching On*, and now *Long Hunt*. His latest novel, the scene of which is Tennessee and the westward country in 1800, is the story of a trapper who puts his love of freedom above his love of women — especially above his love of one woman. Everything is seen through the eyes of this man, Murfree Rinnard; and, except when others are speaking, everything is told, directly or indirectly, through his shrewd, strongly individualistic mind. The book contains some of the best writing that Boyd has ever done — and that is no small tribute. He is not afraid to be romantic, yet he is always, sometimes terribly (we will not soon forget Rinnard's death fight with a bear), real. Furthermore, he has a sense of humor — unlabored, genuine humor — which, when joined to the serious and delicate subject treated here — becomes the completing touch to a vigorous and truly original piece of work.

HOT COUNTRIES, by Alec Waugh; Farrar and Rinehart, $3.50.

DESPITE a congenital prejudice against travel books, this reader was immediately won by *Hot Countries*. Alec Waugh shows a nice sense of proportion in mingling observations on manners with those on morals. For him, as for most of us (even though we may not have been there), Tahiti is as perfect as mortal habitation can be. The other places he visits — Penang, Ceylon, Haiti, the South Pacific and Indian Ocean region — have varying attractions. Some of them have their defects, and Mr. Waugh notes them: ocean voyages are described as such and not as lyric interludes in paradise, and if the food is bad it is called bad, not "quaint." But whether he is describing the pleasures or pains of travel, Mr. Waugh is entertaining. His book is informal and ably written.

GRIM YOUTH, by John Held; Vanguard, $2.50.

THE STORIES in John Held's *Grim Youth* are inferior to the drawings with which they are illustrated. The latter make no pretentious claims: they are amusing and frequently hilarious cartoons depicting snub-nosed flappers and spindle-shanked youths. Of course, Mr. Held's sole purpose in writing these tales may have been to provide captions for his pictures — it may be only the publishers' pompous blurb which causes us to believe that he is trying to bear a "message." We prefer to think the publishers are at fault, and that the famous Held baby stares are merely baby stares and have no greater significance.

YEAR IN, YOU'RE OUT, by Samuel Hoffenstein; Liveright, $2.00.

IN A SENSE this is the same Mr. Samuel Hoffenstein — still praising practically nothing, still a master of intricate and ingenious rhymes, still a cynic and a mad wit. Fortunately, however, he wears motley less persistently than in his previous volume. His parodies, and his ventures into pure absurdity, are as entertaining as ever — but one tends to tire of the sour, ironic twist of self-mockery, a trick which he still uses, but more sparingly than before. Despite the deceptive and amusing titles of the various sections, about half of the poems in this book are quite serious, guiltless of a grimace. This will be good news for those who have always suspected that Hoffenstein should forget his reputation as a funny man, and should be less chary of producing the delicate and poignant lyrics which, at present, he seems to deprecate.

THREE MASTERS, by Stefan Zweig; Viking, $3.00.

COURAGEOUSLY, and without qualifications, Stefan Zweig selects Balzac, Dickens, and Dostoeffsky as the three greatest novelists of the nineteenth century. He admits that there are other novels which can be measured against any single work of his chosen three, but

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MAKE SURE!

Consult your physician

The general public knows that more people die from cancer than from any other cause, save heart disease

This is not necessary!

HELP CONTROL CANCER

CANCER is only curable in its early stages, and not curable in its later stages.

The odds are that you have not cancer—but you can not be sure you are safe without consulting a competent physician. Without exception, cancer is at first a local disease. It begins in a little spot and may not invade the rest of the body for a long time. This means that it would always be curable if the spot could be recognized and the cancer removed before it has spread.

The general public understands the need of early recognition of appendicitis and the necessity for a prompt operation. This understanding has resulted in the saving of many valuable lives, and has greatly reduced the percentage of deaths from appendicitis.

The general public does not realize the necessity for an early recognition of the symptoms of cancer—and the need of an early and reliable physical examination to determine whether or not cancer exists. The mortality from cancer is terrific, and will increase unless cancer is recognized in its earlier stages *when it is curable by operation, radium or X-Rays*. These are the only methods of treatment at present approved by the medical profession. In its later stages, cancer is incurable, and the most that can be hoped for is an alleviation of the patient's suffering before the inevitable end.

Cancer is almost exclusively a disease of adult life. About 95% of the total number of deaths from cancer occur after the age of thirty-five.

The New York City Committee of The American Society for the Control of Cancer is supported by voluntary subscriptions. Your check for what you can afford will be welcome.

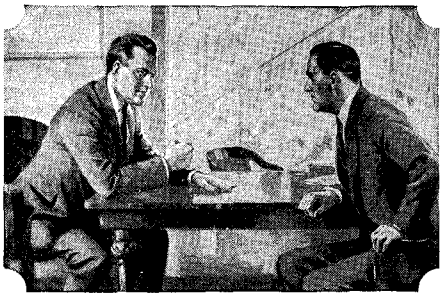
NEW YORK CITY COMMITTEE

THE AMERICAN SOCIETY FOR THE CONTROL OF CANCER

34 East 75th Street, New York City

Write for further information and free literature

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



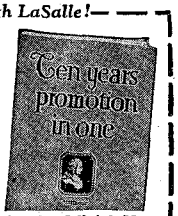
A Bigger Job— *and You're the Man*

Are you hunting a bigger job, or does the bigger job hunt you? Why waste priceless years at routine work, when you can acquire at home in a comparatively few months the specialized knowledge for which big firms pay big money? Thousands of men have greatly increased their incomes by home-study business training under the LaSalle Problem Method. Let us show you how you can do just as well or better. The coupon will bring you complete information, together with details of our *convenient payment plan;* also your free copy of a remarkable book—"Ten Years' Promotion in One." Make your start toward that bigger job *today.*

—Find Yourself Through LaSalle!—

LaSalle Extension University

Dept. 696-R Chicago



Please send me full information regarding the course and service I have marked with an X below. Also a copy of "Ten Years' Promotion in One," all without obligation to me.

- ☐ **Business Management:** Training for Official, Managerial, Sales and Departmental Executive positions.
- ☐ **Modern Salesmanship:** Training for position as Sales Executive, Salesman, Sales Coach or Trainer, Sales Promotion Manager, Manufacturers' Agent, Solicitor, and all positions in retail, wholesale or specialty selling.
- ☐ **Higher Accountancy:** Training for position as Auditor, Comptroller, Certified Public Accountant, Cost Accountant, etc.
- ☐ **Traffic Management:** Training for position as Railroad or Industrial Traffic Manager, Rate Expert, Freight Solicitor, etc.
- ☐ **Law:** LL. B. Degree.
- ☐ **Banking and Finance:** Training for executive positions in Banks and Financial Institutions.
- ☐ **Modern Foremanship:** Training for positions in Shop Management, such as that of Superintendent, General Foreman, Foreman, Sub-Foreman, etc.
- ☐ **Industrial Management:** Training for positions in Works Management, Production Control, Industrial Engineering, etc.
- ☐ **Personnel Management:** Training in the position of Personnel Manager, Industrial Relations Manager, Employment Manager, and positions relating to Employee Service.
- ☐ **Modern Business Correspondence:** Training for Sales or Collection Correspondent, Sales Promotion Manager, Mail Sales Manager, Secretary, etc.
- ☐ **Stenography:** Training in the new superior shorthand, Stenotypy

☐ Ry. Station Mgm't ☐ Railway Accounting
☐ Expert Bookkeeping ☐ Effective Speaking
☐ Business English ☐ C. P. A. Coaching
☐ Commercial Law ☐ Commercial Spanish
☐ Credit and Collection Correspondence ☐ Stenotypy
☐ Paper Salesman's Training ☐ Telegraphy

Name.....

Present Position.....

Address.....

IF YOU ARE FOLLOWING THE ARTICLES ON

RUSSIA

by

WILLIAM C. WHITE

Why not arrange for him to lecture on your program now or next season? He is an excellent speaker with the best account ever of Russia.

He is but one of many fine Pond Speakers. Send for Catalogue of program suggestions to

THE POND BUREAU, 25 W. 43d St., New York

Books in Brief

to his notion the supreme novelist is he who creates a cosmos, who constructs in his books a new kind of world. The essays which he has written about these three masters are ventures into sympathetic interpretation rather than criticism proper, and they contain, moreover, little biographical data. His studies of Balzac and Dickens, though admirable, are not particularly original in viewpoint. It is the longer essay on Dostoeffsky which is the real heart of the book. Zweig is an ardent disciple of the Russian master, and his interpretation of Dostoeffsky, while at times over-rhetorical, is both brilliant and persuasive.

THE GENTLEMAN REBEL, by John Hyde Preston; Farrar and Rinehart, $5.00.

THERE ARE certain passages in *The Gentleman Rebel* which are lamentably purple — not the purple of glowing rhetoric, but that of unnaturally compressed terseness. There are also occasional errors (the most obvious of which is the statement that Anthony Wayne married in 1766 and that his wife bore him his first child in 1758). Nevertheless, as a whole it is a capable biography of the hero of Stony Point. Wayne, who was a fighting man above all else, demands detailed treatment: no historian of his life could well ignore or pass lightly over his martial campaigns and his battle maneuvers. It is to Preston's credit that he makes these often tiresome minutiæ interesting and at times even exciting. He also presents a more intimate view of Mad Anthony's heart affairs than we have had heretofore.

THE PARTY DRESS, by Joseph Hergesheimer; Knopf, $2.50.

WOMEN have little cause to thank Mr. Hergesheimer. He knows too much about them. In particular, his understanding of pampered wives in their forties is feline and cruelly exact. Nina Henry is such a woman. She has reached a state of mild, quiescent boredom with the country club set to which she belongs, when suddenly she is jolted to life by the acquisition of an exquisite Paris gown, clinging and perfect, which lends her a belated magic. Men admire her in it, and it wakens in her a greed for the departing shreds of passion. On the night that she first wears it, she meets Chalke Ewing — a bronzed and bitterly intelligent visitor from Cuba. They fall in love, but the affair terminates tragically because Nina attempts compromise and so shatters Chalke's immaculate ideal. *The Party Dress* is good entertainment. It is shrewd, perceptive, plausible, and very worldly. In essence, however, it is as shallow, as full of false glitter, as the character of Nina Henry herself.

STATEMENT

Of the Ownership, Management, Circulation, etc., Required by the Act of Congress of August 24, 1912, of

THE FORUM

Published Monthly at Concord N. H., for April, 1930

STATE OF NEW YORK } ss.
COUNTY OF NEW YORK }

Before me, a *Notary Public*, in and for the State and county aforesaid, personally appeared GEORGE F. HAVELL, who, having been duly sworn according to law, deposes and says that he is the *Business Manager* of THE FORUM and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: *Publisher*, FORUM PRINTING CORPORATION, 441 Lexington Avenue, New York, N. Y.; *Editor*, HENRY GODDARD LEACH, 441 Lexington Avenue, New York, N. Y.; *Managing Editor*, none; *Business Manager*, GEORGE F. HAVELL, 441 Lexington Avenue, New York, N. Y.

2. That the owners are: HENRY GODDARD LEACH, 441 Lexington Avenue, New York, N. Y.; FORUM PRINTING CORPORATION, 441 Lexington Avenue, New York, N. Y.; GEORGE HENRY PAYNE, 2969 Decatur Avenue, Bronx, N. Y.; RONALD TREE, 441 Lexington Avenue, New York, N. Y.; FREDERICK BOYD STEVENSON, Avenue P and Coleman Street, Brooklyn, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: JULIA BARNET RICE, ISAAC L. RICE, JR., JULIAN RICE, Trustees of the Estate of Isaac L. Rice, care of Bankers Trust Co., 16 Wall St., New York, N. Y.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

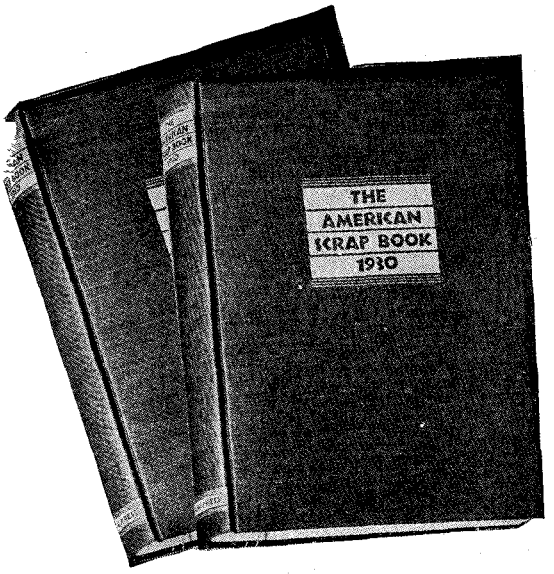
GEORGE F. HAVELL,
Business Manager.

Sworn to and subscribed before me this 24th day of April, 1930.

F. N. HEDDEN,
[SEAL] *Notary Public.*

(My commission expires March 30, 1931.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Distinguished Comments on THE AMERICAN AND EUROPEAN SCRAP BOOKS *for* 1930

I am delighted with them and am recommending them in all my public lectures. The books should have a very large circulation, because there is something here to interest everybody.
— William Lyon Phelps

The great diversity of the material shows how lively the pot is boiling.
— Owen D. Young

I have read these books with intense interest. Indeed, I read each of them at a single sitting. I cannot imagine a more fascinating collection of contemporaneous thought. *— Raymond B. Fosdick*

My only complaint is that when one starts reading it is difficult to leave off before reaching the end of either book.
— Sir James H. Jeans, Secretary of the British Royal Society

A compilation that displays enlightened, broad vision and tolerant editorship. *— Walter Williams, Dean of the School of Journalism, Mo. State University*

I have never seen an anthology of current thought better done.*— Norman Angell, Distinguished European Publicist*

A most interesting work. It's an honor to be represented in it.
— Charles F. Thwing, president emeritus, Western Reserve University

Books such as these that promote friendly understanding between the branches of the English-speaking race are of especial value.
— Sir Oliver Lodge

I have been browsing through these books with a great deal of interest. You have put together a lot of interesting material. *— Edwin Arlington Robinson, poet and biographer*

I can see that a succession of such compilations, reflecting current thought and criticism, will gain an increasing value as the years go by. *— Meredith Nicholson, novelist and essayist*

SEE and enjoy these books FREE

The publishers will be pleased to place the Scrap Books in your hands for free examination. It is your privilege to dip into the books, sample their sparkling passages, and then decide if they are not worthy of permanent addition to your library. If you do not wish to purchase them you may return them within ten days. If you want to keep them the price of $7.50 may be mailed to us later, — in installments if you prefer. Please use the coupon below:

OR AT YOUR BOOKSELLERS

THE FORUM PRESS F-6-30
441 Lexington Avenue, New York, N. Y.

I shall be glad to accept your offer of a FREE LOOK at the American and European Scrap Books which you will send postpaid. This does not obligate me in any way. If I do not like them, I will return the set within ten days. Otherwise I will mail a first payment of $2.50, and the balance of $5.00 in two installments — $2.50 in thirty days, remaining $2.50 in sixty days.

NAME.....

ADDRESS.....

CITY..... STATE.....

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WOMEN'S CLUB BUREAU

Helen M. Bramble, Director

The following suggestions for papers, together with brief bibliographies suitable for the preparation of each, are designed to meet the needs of women's clubs. Each month we will present such programs, varying in subject matter. Additional references, if necessary, can also be secured upon application to the Bureau. If any club or any member of a club desires advice in forming programs other than these given, in finding sources for material, in securing speakers, or in raising funds, we shall gladly coöperate without expense to the club. May we suggest that you give as much information as possible regarding your club, i.e. type of program usually used, number in club, length of meeting, etc.

I

WHEN President Hoover announced the appointment of Charles Evans Hughes to fill the place left vacant by Chief Justice Taft, the majority of the people were amazed at the flood of criticism and Congressional dissent. In this issue of THE FORUM, Felix Frankfurter explains the situation which was responsible for the criticism of Mr. Hughes' appointment. The following references will supply material for four twenty minute discussions.

A. THE SUPREME COURT

The Supreme Court and the Public — Felix Frankfurter — FORUM, June 1930

The Human Side of the Supreme Court — J. F. Essary — *Scribner's*, November 1929

Five Out of Nine — J. P. Pollard — *Century*, January 1929

B. TWO CHIEF JUSTICES

Fate's Strange Way With Two Great Chief Justices — *Literary Digest*, February 15, 1930

Taft and Hughes — *Outlook*, February 19, 1930

The Progress of the World — A. Shaw — *Review of Reviews*, March 1930

The Man Who Served Us: Taft — S. Bonsal — *World's Work*, April 1930

C. THE HUGHES REBELLION

War on the Supreme Court — *Literary Digest*, March 1, 1930

Is Mr. Hughes a Federalist? — W. C. Murphy, Jr. — *Commonweal*, March 5, 1930

The Hughes Rebellion — P. Y. Anderson — *Nation*, February 26, 1930

The New Chief Justice — *Nation*, February 19, 1930

D. JUSTICE HOLMES — THE GRAND OLD MAN

Justice Holmes Dissents — J. P. Pollard — *Scribner's*, January 1929

They Never Grow Old — C. Rogers — *World's Work*, May 1929

Case Study of a Liberal — C. E. Clark — *Saturday Review of Literature*, December 21, 1929

Mr. Justice Holmes — H. J. Laski — *Harper's*, March 1930

II

SINCE Washington is ever a source of interest, and since spring is the season of pilgrimage to the national capital, a series of programs around the two most recent First Ladies may not be amiss.

A. THE WHITE HOUSE

The White House Plant — W. Hard — *World's Work*, January 1929

America's Four White Houses — *Literary Digest*, May 11, 1929

B. MRS. CALVIN COOLIDGE

When I Became First Lady — Mrs. Calvin Collidge — *American Magazine*, September 1929

How I Spent My Days at the White House — Mrs. Calvin Coolidge — *American Magazine*, October 1929

Making Ourselves at Home in the White House — Mrs. Calvin Coolidge — *American Magazine*, November 1929

Home Again — Mrs. Calvin Coolidge — *American Magazine*, January 1930

C. MRS. HERBERT HOOVER

A New First Lady Becomes Hostess for the Nation — M. R. Rinehart — *World's Work*, March 1929

The Young Hoovers — C. Kellogg — *Saturday Evening Post*, March 2, 1929

Mrs. Hoover Knows — F. Palmer — *Ladies Home Journal*, March 1929

D. WASHINGTON DIPLOMACY

Our Republican Court — *New Republic*, April 17, 1929

Making Washington Safe for Diplomacy — *Literary Digest*, April 27, 1929

Etiquette in Washington — M. R. Rinehart — *World's Work*, June 1929

E. WASHINGTON

Washington, Past and Present — C. Moore — *Century*, $5.00

III

BOOK COLLECTING has long been the hobby of a few; it is now becoming the business of many. In America such men as A. S. Rosenbach, A. Edward Newton, and John T. Winterich have helped to bring this about. With the acquisition of many famous European books and manuscripts, private American libraries are coming to rank with, and in many cases to take precedence over, European collections.

A. WHY READ?

Why People Read — C. C. Dobie — FORUM, May 1930

Quotation — C. E. Montague — FORUM, October 1929

Roads — *Saturday Review of Literature*, April 6, 1929

The Art of Reading — A. R. Orage, Farrar and Rinehart, $2.50.

B. THE BUSINESS OF PUBLISHING

The Book Racket — L. Symes and H. Brickell — FORUM, April 1930

America Becomes Book Conscious — F. Melcher — *World's Work*, November 1929

You Have the Best of It — *Saturday Review of Literature*, July 6, 1929

The Big Business of Books — T. L. Masson — *North American Review*, January 1929

"Books — 5¢ to $1" — C. H. Grattan — *Nation*, April 17, 1929

This Game of Authors — R. G. Anderson — *Saturday Evening Post*, September 14, 1929

C. THE BOOK COLLECTING GAME

This Business of Books — A. E. Newton — *World's Work*, January 1929

Firsts that Last — *Scribner's*, November 1929

Rare Books — Adam Day — *Scribner's*, August 1929

The Fashion of Collection — *Saturday Review of Literature*, January 5, 1929

The Book Gambling Game — *World's Work*, March 1929

Stock Jobbing in Books — *Literary Digest*, March 23, 1929

What Books to Collect — R. Curle — *World's Work*, June 1929

IV

The following list of books on Russia is offered as a supplement to those suggested last month.

RECENT BOOKS ON RUSSIA

Russia; To-day and Yesterday — E. J. Dillon — *Doubleday, Doran*, $3.50

Voices of October; Art and Literature in Soviet Russia — *Vanguard Press*, $4.00

Economic Trends in Soviet Russia — A. Yugoff — *R. R. Smith, Publishers*, $4.25

Soviet Union in the Making — *Liveright*, $2.50

A Girl in Soviet Russia — A. Viollis — *Crowell*, $2.50

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

REVIEW OF REVIEWS
APRIL
Edited by ALBERT SHAW
Secrets of the White Continent
The High Cost of Nullification
Why Navies Won't Be Reduced
Kodaks, Clinics, and George Eastman
Ten Leading Magazine Articles of the Month
Finance · Industry · Books · Cartoons · Science · Travel

The Review of Reviews

Is the Leading News Magazine of Today

It's a Crystallizer of View Point— It Gives You the Assurance to Express an Opinion

NOW 25¢

6 REASONS

Why you'll like the Review of Reviews

1 BECAUSE — It brings you all the worth while news, both here and abroad. Once a month the *Review of Reviews* gives you the true, sifted substance of all that's going on in the world. A clarifying account, impartially told, of national affairs, political trends, social problems, foreign affairs and trade relations, activities in the world of business and finance — "like a monthly chat with an old friend who knows all about everything."

2 BECAUSE — It gives you more than the news. It gives an interpretation of the news. Once a month the *Review of Reviews* clarifies the disconnected, confusing news story you get through your daily reading. It interprets the news in practical terms. It makes you see our busy world in one complete picture.

3 BECAUSE — Each issue contains Dr. Shaw's intensely interesting editorials on subjects of national importance. Each month an article by Frank H. Simonds, the well known authority on European affairs.

4 BECAUSE — It's a digest of other magazines. You can't read them all. Anything that is published in periodicals or books that is too good to miss will be passed on to you in brief in the *Review of Reviews*. It's a time-saver for busy men and women who wish to keep up with the times.

5 BECAUSE — It acquaints you with the outstanding personalities of the day and has departments to cover every field of activity, *Finance, Art, Travel, Science, Books, Religion, and Sport.*

6 BECAUSE — It is the most inexpensive way to carry on a continuous education and no one can afford to stop educating himself.

"AN INTELLIGENT UNDERSTANDING" — Your interpretations of events constitute a unique contribution toward an intelligent understanding of history in the making. — **Charles M. Schwab,** *Chairman of the Board, Bethlehem Steel Corporation.*

"INTIMATELY AND GRACEFULLY AND UNDERSTANDINGLY" — I have read the *Review of Reviews* in its new form from cover to cover. It is a wonder to me — always — to observe how intimately and gracefully and understandingly you present the outstanding characters and affairs of the wide world from month to month.— **Irving Bacheller,** *Author.*

"WELL-BALANCED, HIGH-MINDED" — I have been long accustomed to looking forward every month to the well-balanced, high-minded, and forward-looking comments which you have fortunately been able to make year after year for several decades. — **Edwin R. Seligman,** *Department of Political Science, Columbia University.*

ALWAYS HELPFUL — I never turn to it without obtaining both light and leading. — **John W. Davis,** *Democratic Nominee for President,* 1924.

"A SOURCE OF PROFIT AND PLEASURE" — For many years the *Review of Reviews* has been a source of profit and pleasure to me and I would like you to know that, as one of its long time readers, I feel grateful for its change in form. It is as easy to handle as before, and a joy to read. — **Col. Edward M. House,** *Author and Diplomat.*

"ONE OF OUR INDISPENSABLE MAGAZINES" — The *Review of Reviews* has always been one of our indispensable magazines ever since it was founded. You are to be congratulated in making it more indispensable — if that is possible. — **Charles A. Beard,** *Author.*

THIS COUPON *will bring you a six months' trial subscription for* $1

Review of Reviews Corporation
55 Fifth Ave.
New York City

I enclose $1.00 for a special Six Months' Trial Subscription to the Review of Reviews.

Name.....

Address.....

.....

FOR 6-30

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

From a painting by Borovikovsky

METROPOLITAN MICHAEL DESNITZKY

THIS portrait of the one-time Metropolitan of St. Petersburg (1818) is a fitting reminder of the grandeur of the Russian Orthodox Church, which, as Mr. White explains in the accompanying article, is rapidly vanishing under the Communist régime.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

F O R U M

JUNE, 1930 VOL. 83, NO. 6

The Village PRIEST

These Russians II

***by* WILLIAM C. WHITE**

I

He is nearing seventy. At vespers, as he reads the liturgy, his white beard and long silver hair seem to catch all the light from the smoking candles and throw his strongly molded face into sharp relief before the dim gold of the icons above him and the green and silver robes around his shoulders. His name is Pavel Nestorovitch, and he is priest at the church in the Spassky Convent, the last of the fifty who once attended there.

The convent, not far from Moscow, has been closed, but the white-walled church is open on Sundays for service, and its bell tower, high up amid the clusters of blue and golden domes, still marks the hours for the little village. Eight years ago the quiet-faced nuns were dispersed; but, like uncertain fledglings, they have not gone far away. They live as best they can, as women of all work, in the villages round about. On Sundays, through mud, snow, or dust, they return to their church to sing in the choir, or to soothe with prayer those secret sorrows which they never tell on earth.

Spassky Convent was built in the eighteenth century. Napoleon marched by its crenelated walls. Within, leaning on those walls, a solid row of two-story buildings runs full way around the four sides. Here the nuns lived. They are now occupied by workers in the new factory two miles off. In the center of the huge enclosure is the cemetery; there are graves of soldiers dead at Borodino, of officers and ministers highly honored, and many graves of civil war and famine, marked by plain wooden crosses. A few goats browse amid the toppling crosses. The cemetery is weathered and worn.

There were five other churches within the walls, but they are now closed. "One is enough," the workers living in the former convent decided. One has been made a day nursery where the women who work in the factory leave their babies before going to work. Another is a "club" — a gathering place where there are always speeches in the evenings, a radio, perhaps a moving picture. Two other churches house the firewood, and the fifth is a warehouse for the community store.

II

The factory workers decided long ago that Pavel Nestorovitch should no longer be allowed to live within the convent. He has a little two-room house half a mile away. His family is scattered; his wife died in 1920. (Priests of the Russian Orthodox Church are allowed to marry.) Two sons perished in the civil war, two other sons are alive but never write, and there is left only a daughter, Sophie Pavlovna, and a son, Dmitri Pavlovitch.

Dmitri I knew in Moscow; he is a Com-

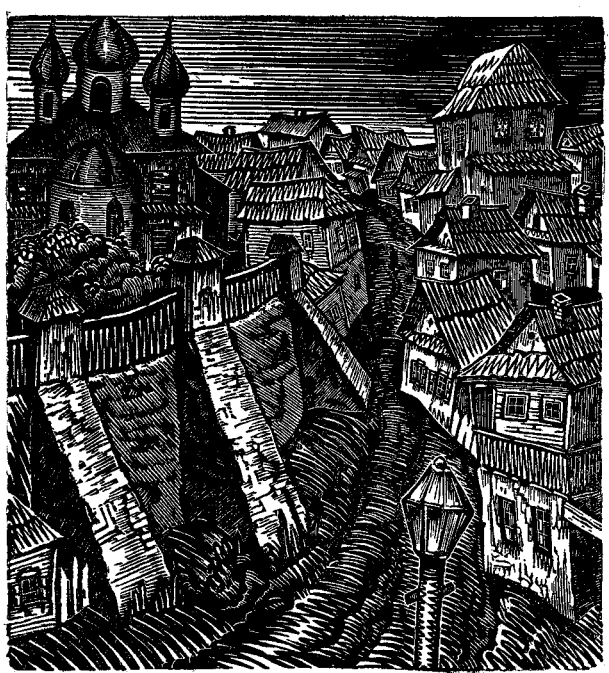
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

munist, employed in some government office. He is an active member of the Atheists' Society and is, I think, a trifle ashamed that he still feels drawn to his father. For many reasons he keeps the fact that he is a priest's son carefully hidden: it might mean no job. When asked, he replies, "My father taught school." Yet every week he travels forty miles to see his father and sister and, I believe, gives them part of his salary. They need it. For Pavel Nestorovitch has made no compromises with the revolution. He is what he always was — a village priest. Therefore he suffers all that comes from being a priest.

In the first place, he is of the "deprived." By Soviet law a whole group of the population is barred from the right to vote and from all rights of citizenship. The group includes former landowners, factory owners, the clergy — and, in many instances, their children. Deprivation of the franchise means little in itself, but outside politics it is the mark of Cain. The "deprived" can secure no ration cards, they are often barred from the community stores, they cannot hold any government position (hence Dmitri's eagerness to hide his social origin). They must get along as best they can.

Sophie Pavlovna told me how they lived. "From the church my father receives little. Everybody is so poor. Perhaps thirty rubles a month (fifteen dollars). Dmitri gives us some, so we have about fifty rubles a month income. I can earn nothing, for I am a 'daughter of the deprived.' We are taxed more than other classes — sometimes twenty rubles a month. Were it not for what the peasants and the sisters bring us. . . . But even they must bring it secretly. *Akh*, the government — it is the government of Antichrist! . . . We are 'the deprived,' which means we may walk Russian land and breathe Russian air — but our living we must find ourselves, with everything against us. We are 'the undesired' — those whom the proletariat would crush. . . .

"And why? What have we done? Before the revolution perhaps we lived comfortably — but father was revered, he did much good. Many times he has risen at midnight to ride ten miles through winter cold to give extreme unction. To this day the peasants love him for it. With them it is not difficult; it is the factory workers — the kind of trash that now lives in Spassky Convent. It is always worker against peasant in everything. Two years ago at Easter, just at midnight when the most beautiful part of the service begins, the workers tied a loudspeaker up in a tree right at the church. It blared forth its awful profanity just as the choir began to sing. But a peasant climbed up and pulled it down; and all the peasants swore they would kill the workers if they tried it again. Last year all was quiet."



Woodcuts by S. Yudovin (Leningrad, 1928)

III

I went frequently with Dmitri to his home. Between him and his sister there was an unbridgeable distance. She was nearing forty, had never married, and had seldom traveled far from the village. Had she gone to Moscow or some other city, she might have found life easier than staying to bear the burden of her father.

"I could not — and if I did, how should I have avoided the brand of 'deprived'?" she asked. "Dmitri was lucky — he fought for Soviet power in 1919 and has been able to hide his social origin."

"But if it is ever known?"

"It will be serious — especially since he is a Party member. It is forbidden to hide social origin. . . . But he is a loyal Communist."

I thought she spoke bitterly.

Spassky is a convenient and popular excursion point for crowded Moscow. The morning train, one Sunday, brought a picnic of "pioneers" (Communist boy scouts) with their

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ragged red banners and shrill bugles. They paraded through the former convent, played games amid the tottering crosses, and held a meeting with the local workers in the club. Their cheers and noise clattered through morning mass and jangled above the soft music of the black-robed choir. At dinner at Dmitri's the invasion was the sole subject of conversation. Pavel Nestorovitch sat silently — the argument was between brother and sister. It began with a discussion of the value of the new generation.

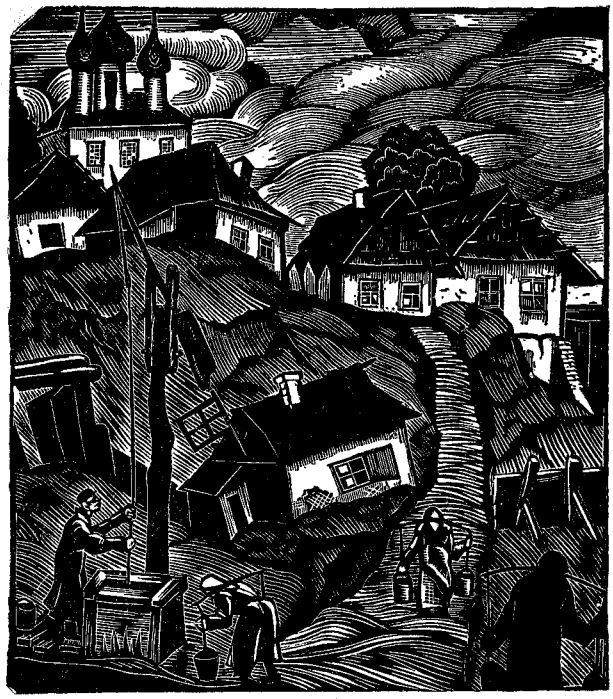
"The new generation is arising, without reverence, without decency — the true children of the godless. They know nothing of religion. They mock at us," said Sophie Pavlovna.

"A generation without religion will be happier and healthier. A generation without a parasite like the church to support will be wealthier and free from the superstition that is Christianity," said her brother. (The father said nothing. It was as if he were not listening.) "The Orthodox Church has had its opportunity and failed. There is no more damning fact in history than that the church, which controlled all education before the revolution, actually kept seventy per cent of its population illiterate until 1917. . . .

"Nor has it ever warred on the superstitiousness of the peasant; instead, it has utilized it and grown fat on it. Religious festivals to kill insects in the fields by sprinkling the land with holy water! Our new generation will know that insecticide is what counts, and not water which some priest's fingers have dirtied. . . .

"Ignorance and superstition! Look at that case up in Nijninovgorod district a few months ago. A peasant woman, washing in the brook, found a piece of iridescent wood. She took it home, claiming it was a messenger from Christ; a little later she proclaimed it as Christ Himself, on earth in another form. Did the priest teach her otherwise? No — he blessed it and holy-watered it. The result? Crowds came from all around, paying money for a look; and when the government sent out police to interfere, they were beaten. Superstition — that is what all churches thrive on. . . .

"There was that priest in Ryazan last year who announced that on a certain Sunday evening the archangels would come down and carry him up to Heaven in full view of all believers. The church was crowded with



peasants bearing gifts. But nothing happened. The priest retired for a moment, then returned to announce that an archangel had come to him and reported that the Heavenly Mind was changed and that he would be allowed to stay on earth a little longer to carry on the good work."

"There are *false* prophets and *charlatans* in everything," said Sophie, pointedly. "Look at your Communists. Stalin now says Trotsky was a rascal and a false teacher. Even Stalin admits that there have been charlatans in your holy Communist Party."

"Individuals, perhaps — but not the whole Party. Whereas the whole church could not live without charlatanry, without superstition."

"The greatest charlatanry in the world is Communism," Sophie insisted. "It thrives on the superstition that class struggle is the normal state of affairs in the world, and the stupid belief that the proletariat are the Children of Creation."

"History, my dear, supports us. But what supports the belief that was so prevalent this year in Voronezh? There, a whole group announced that very shortly the Archangel Michael would appear on a white horse and lead the righteous against Communism. Everyone had to be ready, so there was much church-going, praying, and preaching. Did the priests deny that such a thing was possible? No. From such a belief they gained support. But nothing supported the belief except superstition. You

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have all prayed long for an end of Soviet power — why doesn't God answer you if you are His children? . . .

"No, it is better to teach the truth. Remember that old revolutionary song —

> No other one shall free us,
> Neither God nor Tsar.
> We gain our independence
> By the work of our own hands!

That is what we are teaching the rising generation. Free from Gods and such remnants of the Tsarist régime, they will be more intelligent, more self-reliant, better citizens for our Soviet Russia." Dmitri poured himself a tenth glass of tea.

Sophie spoke with scorn, but without anger. "And how will your godless generation replace the charities of the church? Think of Spassky Convent. Before the revolution the nuns taught the peasants sewing, butter-making, bee-raising, child-rearing. They gave shelter, medicine, free seed. Here the peasants came for advice. Here was the village hospital. Now, in the name of culture, 'freedom from superstition,' everything is gone — even the model gardens. How will your atheists replace that work?"

"The state will do it. Do you think the peasants didn't pay for those things? I'll grant that life in this village is worse now that the convent is closed, but that is only temporary. Our people shall have freedom from savage superstition and the chance to get all the church gave — not as charity, but as the birthright of a laboring class."

Just then the deaconess came in, without knocking. She brought the morning collection — five rubles forty (two dollars and seventy cents), chiefly from the sale of candles.

"Another fake," said Dmitri. "You sell them candles to burn before the icons. Then, as soon as the poor fool is gone, you run, put out the flame, and melt the unburned portion back into new candles. Wouldn't a soul in Purgatory profit more from a whole candle than half a candle? Everywhere you find cheating, superstition, lies. I heard last week of a priest who told his peasants, 'You have a radio? Can you hear Moscow on it? Without wires, too, isn't it? Well, can you therefore doubt that God, without wires, can hear your prayers?'"

Pavel Nestorovitch took the money, marked the amount in a little book, and said nothing. Sophie watched him, then added triumphantly, "Well, at least the people still go to church. The churches are open, and people will fight for them."

"Yes," Dmitri replied, a trifle sadly, I thought, "their superstition is deeply rooted. This old generation cannot be changed, but the young — they are ours. In Yaroslav last month the Soviet decided to open the grave of your Saint Sophie. Before the revolution thousands had gone to her grave, believing her body to be miraculously preserved from rotting, and had paid half a million rubles a year there. Well, the Soviet decided that such a famous town character deserved a place in the atheists' museum. So they opened the grave. See the chance they took? Suppose they *did* find her body miraculously preserved — then that would only strengthen the church. But science is on our side. They came to the grave. A riot broke out as the peasants defended their belief and the infallible church. Three men were killed — so deep is superstition rooted. And in the grave were found the bones — of a dog. The incorruptible remains of holy Saint Sophie! Do you think that thirty years from now men will die to prevent such exposures? The younger generation is ours."

IV

THE MOST spectacular trial for many years was on in a town not far away. In that town of nineteen thousand there were six churches. One adjoined the hospital. The village Soviet decided to tear down the church and its bell tower and build a wing to the hospital. Notice was given to the church board. They called a final memorial service, after a vain protest to the government, and they drew peasants from all the country miles around. The service continued through the night. "Rise, Christians, defend the true Slavic faith," was the slogan of the meeting.

The next morning, when the officials came with the wrecking crew, they found the church surrounded by peasants — peasants seated on the roof, on the bell tower, clinging to every possible place on the building. "Tear down the church," they shouted, "but you must tear us down with it!" The crowd was ordered to depart, but it refused. Eventually a riot broke out and seven police and other officials were killed. Finally thirty arrests were made — on the charge of "counter-revolution."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Dmitri had been sent to that town as agitator and returned with an eyewitness's story. "You should have seen those peasants — hanging on to every foothold of the building, their beards blowing in the wind. And the damned church bells — they rang them for three days straight, without stop. And old women cursing the Soviet in the name of God. The priests — clever devils — stayed out of sight. The whole demonstration kept up for three days and it wasn't long before the slogan 'Defend the church' changed to 'Attack the Soviet.' It looked like a popular uprising. But we knew whose hands had directed the whole thing. That is why we attack the church — it is the stronghold of counter-revolution."

"Whatever the church does against the government is right," said Sophie. "It is the government of Antichrist, and Christians must oppose it."

". . . And we shall punish counter-revolution with shooting. The court decreed to-day that seventeen, including six priests and deacons, should be shot. *Pravilno* — that's as it should be."

"God will receive the souls of His martyrs," and Sophie crossed herself. "The more you persecute the church, the more you further religion."

"We will wipe out counter-revolution in any form. Last summer the government sent out agents to collect wheat from the peasants. 'Don't give it up,' the priests said. 'God sends you wheat for yourself, not for this government of the Devil.' This autumn we sent out men to sell government bonds. 'Don't buy bonds — God gives you money and it is not for this damned government.' Counter-revolution, always. We shall shoot it out. The former nobility, the former merchants, the wealthy peasants in the village — they are all churchgoers. Why? Because the church is a counter-revolutionary force. Everything the government tries to do, the church opposes; it is remarkable how the church always says God is on the side of the anti-Soviet elements. Very well, then He also must be prepared to face the charge of counter-revolution."

"God is against your persecution of the peasantry — it's all in the Bible." Sophie took the book from the sideboard and read, "'And there went out another horse that was red' (Red — you hear, Dmitri?) 'and power was given to him to take peace from the earth, and that they should kill one another.' There's your Terror, brother. Now listen, doesn't this describe your grain collections — the way you rob the peasant, taking his wheat and paying him practically nothing for it? 'And I beheld . . . a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice . . . say, "A measure of wheat for a penny, and three measures of barley for a penny."' That's just the way you rob the peasants. They go to church for comfort and advice, and for this you call the priest counter-revolutionary and shoot him."

"If he advises them to oppose, we shall shoot. Whether he leads it or not, all agitation against government policy seems to center around the priest. Funny, isn't it?"

Pavel Nestorovitch had been in the other room, dressing for vesper service. He came forth in his robes — he had been listening. "You always talk, Dmitri, as if the priest was working for himself, as if he wished to use the peasantry to make himself rich. In that same chapter Sophie read it speaks of coming famine. Remember, the priest knows the peasantry better than any worker-agitators you send out in the village. He knows that famine will follow your village policy. I do not believe one-tenth of the stories about priests engaged in what you call 'counter-revolution.' That term is too broad. But when the priest advises against submitting to grain collections, against making the peasantry equal in poverty, it is because he feels for the peasant and has his best interests at heart."

Dmitri was about to speak.

". . . Don't interrupt, Dmitri. You Communists are young, you have met no great defeats as yet, you are self-confident. You reject and attack anything that denies that man is self-sufficient. That is one reason why

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

you attack the church. But men cannot live by bread alone — although, God knows, you've even taken most of the bread away and we must live on ration cards. When Communists, in their mistaken omniscience, can explain the mystery of death and make that parting less harsh, then you will destroy religion in Russia and I, too, shall be a Communist. I am not counter-revolutionary. I have always believed that church and state should be separate. Whatever God sends, so will it be. In the meantime, while you are learning the limitations of man and the part the church plays in explaining them, the service of God goes on."

Then he left. The little bells were ringing for vespers.

V

It was a delicate question, but one day I felt I must know the answer, so I asked Dmitri. "With your point of view so opposed to your father, why do you visit him weekly? And why does he so seldom take part in your arguments with your sister? Why is he so silent?"

He smiled. "It must seem strange to you, but you do not know my father. He was well educated — not like so many priests who went into the priesthood because it was the family career, even though they could scarcely read. Before the revolution he was a radical. It was dangerous to hold the beliefs he held and still stay in the church; the church, too, exiled its more advanced thinkers. But he taught us children one thing — the value of individual thought, the supreme right of differing with the majority. When I was a boy, our house held many a revolutionary meeting. I honor him for this. He taught many peasants to read and write; he read the Bible to them and explained it in simple language. He was one priest in a thousand. . . .

"The revolution inspired him tremendously. We all felt as if we had come through a long, dark night of pain into the dawn — into its peace, its quiet, its opportunities. Ah — those were the dreamy days of the Kerensky régime. There has never been such liberty in Russia before or since. *Papasha* felt that the revolution would make a liberal church, just as it would make a liberal government. He did not see, with us Communists, that to build any new society in such a paradoxical land as ours necessitated force, force, force — no liberal vapidities, no matter how attractive they might be, but a dictatorship. He thought the church would have a great part in building up the new Russia. . . .

"After our Communist success he was shocked to see that we were going on without the church, that we were branding it as something to be wiped out — not only its medievalism, but all of it. So, from a radical he has become a conservative. He became even more conservative when he saw that internationalism and not nationalism was our aim. For he believes to-day that the church, whether good or bad, is the only unity in Russia that can save Russia. And he is a Russian — you foreigners do not know what that means. 'As a Russian loves his homeland. . . .' (He hummed a popular song.)

"So he holds to the church, ignoring the evils which he previously condemned, for he feels that some day it will arise to save Russia. His faith is unshakable. He is wrong, of course. In the meantime, I personally don't approve of useless persecution of the church. It is dying — let it die. We Communists have too much else to do. If the priests engage in counter-revolution — yes. But *papasha* does nothing but his own useless work."

"But if your father were mixed up in some counter-revolutionary activity and ordered shot, what would you do?"

He spoke without hesitation — "Shoot him."

We were walking through the cemetery on the way to his house. He kicked at a clod of dirt; the top of a human skull fell out. "It will make a good ash tray," he said. "Perhaps," as he read from a near-by stone, "it *was* 'General Trubetskoi, honored by the Tsar,' but more likely it was some dumb peasant who, in ignorance, paid with his blood and sweat to keep a place like this going."

VI

At tea, one evening in December, the usual argument on religion had a peculiarly local slant. The workers resident in the former

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

convent had just voted to tear down the bell tower, on the ground that it was a nuisance, and give the bells to the government.

"*Pravilno*," said Dmitri, "why should they be allowed to continue their useless noise-making when our government can use the copper and decrease its imports by so much?"

Sophie said nothing. She was visioning the eventual closing of the church as well. Dmitri talked on, but with a trifle less conviction it seemed; the anti-religion campaign was coming close home. "The church has held its people by fear, too. Why to this day is it considered bad luck to meet a priest on the road? Why do the peasants then spit three times? An old charm — we shall break that fear and eliminate religion."

Pavel Nestorovitch, reading a Moscow newspaper, broke his silence and spoke: "You quarrel with the church, Dmitri, but you never explain yourself well. You confuse the church as an institution and religion as a part of a man's life. You are wrong. You know I fought long ago for many changes in our church — for the elimination of many of its evils, trying to bring it closer to the masses, to have the service in Russian and not Slavonic, trying to make it teach what Christ really taught and not mere dumb subservience to certain customs and practices. I lost — and the church lost a little later and is losing heavily now. . . .

"But you Communists talk about the counter-revolutionary tendency of the church; you never admit that Communism, too, is a religion, and that there is no room in Russia for two diametrically opposed religions. Communism, the new faith, must drive out Christianity, the old. You yourselves deny that Communism is a religion, for you would thereby open yourselves to the undeniable conclusion of a deadly syllogism. You say, quoting Karl Marx, 'Religion is a narcotic for the people.' I agree — it softens much of the pain of life. But if you admit that Communism is a religion, therefore it follows that Communism is a narcotic for the people! . . .

"Communism is built on the theory that one class, long oppressed, shall arise, conquer, and build a new society. The individual and his interests are nothing; the class is everything. Communism offers an explanation of the world and its history — so does Christianity. It appeals to faith, it teaches 'the right life' — sacrifice for the class in helping it to build for the future — and it paints a rosy picture of what is to come 'when there shall be no more oppression and exploitation of man by man.' Christianity does all this, too. . . .

"Communism appeals to those people who need an explanation in the midst of a troubled and unsatisfied life; it gives them something to work for, something to die for. Christ said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Communism says, 'Workers of the world unite — you have nothing to lose but your chains.' Both of these religions appeal to things deep in man's soul. Communism has its Testaments — Marx, the old, Lenin, the new. . . ."

"Rot, *papasha*," Dmitri interrupted. "We claim no divine inspiration for either Marx or Lenin."

"I mean that Marx and Lenin play the same part in your religion that the Bible does in ours. They are guidebooks, explanations of the world, rules of action. Christ came to explain the Old Testament to the people of His period. Don't you teach that Leninism is Marxism of the New Imperialist epoch — that Lenin supplements, explains, and adds to Marx? You don't claim divine inspiration yet. . . . You have your leader, Lenin, dead in the service of his people. How is he portrayed now? As a human being with faults and errors? Isn't it counter-revolution ever to state publicly that Lenin was seriously wrong in anything he said or wrote? The beginning of infallibility. . . . Mind you, we are only six years removed from Lenin. His wife, his friends, are still with us. Wait a hundred years. . . . Oh, you Communists know well the depth of religious feeling in the human soul and are busy now developing all the details of your new faith. In that it is a faith, as well as an economic system, lies your strength."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There was an interruption. A peasant hitched his sled outside the door and entered very subserviently. "*Batoushka,*" he said haltingly, "if it is not too much trouble . . . my wife is dying . . . if you can come . . . in the village of Palino. . . . It is eight miles."

"Have a glass of tea, comrade; it must be cold out. In a few minutes. . . .

"You are thinking of how to better the world, Dmitri, how to make life easier. These are the aims of Christianity, too. We have had and we have used superstition — don't you? The rapaciousness of all capitalists, the evil intentions of all the bourgeoisie, the infallibility of Lenin — aren't these the beginnings of Communist superstitions? You have our aims, you appeal to the same instincts — and others — in man. You begin to have our faults. You even begin to have heresies (look at Trotsky). You have our same propaganda methods — for any religion seeks to become the Only True Religion. And finally, you put a meaning into life for every Communist. . . .

"But there we have you, Dmitri. There is where you will fail. You have the younger generation now, to train as you wish. But there is one thing Christianity has which Communism does not have — and sooner or later your younger generation will find it out. Our 'true Slavic Church' will go — I have stayed by it, with all its faults, for I believed it could unite Russia, help resurrect Russia. I no longer care and I believe it is dying. But a new organization of Christianity will arise — religion will last and every religion must have its organization; even Communism needs the Party. Against the church your fight will be successful; but Communism, the new, fighting Christianity, the old, will lose — for only Christianity puts a meaning in death. . . . And there we have you."

He put on his coat and prepared for his trip to Palino.

This speech was, for me, the old priest's valedictory. I never saw him again, for he died that winter. Needing an operation badly, he was told at the hospital that "places are first for Trade Union members, for workers and peasants, and 'the deprived' come second." He died before there was room for him to be taken in.

VII

SPRING was late, but so was Easter. Sophie managed to keep the house, and Dmitri and I went out there Easter Eve. Sophie and I went to church, but Dmitri was speaking at a celebration in the workers' club on "Easter and other barbarian myths in Christianity."

The church was crowded, chiefly with adults. In one alcove lay the Easter bread and the dyed eggs which the peasants had brought to church for the priest's blessing. The service was pitched in the minor. The nuns' choir chanted softly. There was incense and candle smoke. Pavel Nestorovitch's successor seemed to be directing the worshipers, slowly raising their fervor, lifting the pitch higher and higher.

Just before midnight we went outdoors. A bell (the tower had not yet been dismantled) was booming a low monotone. Suddenly, at midnight, the little bells began — higher, higher, faster, faster. The crowd around the church lighted little candles. There was no other light. Everything seemed so fresh — the melting earth beneath, the wind from the pines, the star-studded sky. The little bells continued, faster, sharper.

Suddenly the double doors of the church burst open. There stood the priest in gay vestments, holding aloft his golden cross. He slowly descended the steps and the worshipers followed, with banner, crosses, and candles. There was a silence — then the whole congregation took up the chant, now in the major:

> Christ has risen from the dead.
> By death He has defeated Death,
> And brought life to those in the grave.

Then all marched round the church, "to show to the world that Christ was truly risen." According to the old custom, a few fireworks lighted the sky.

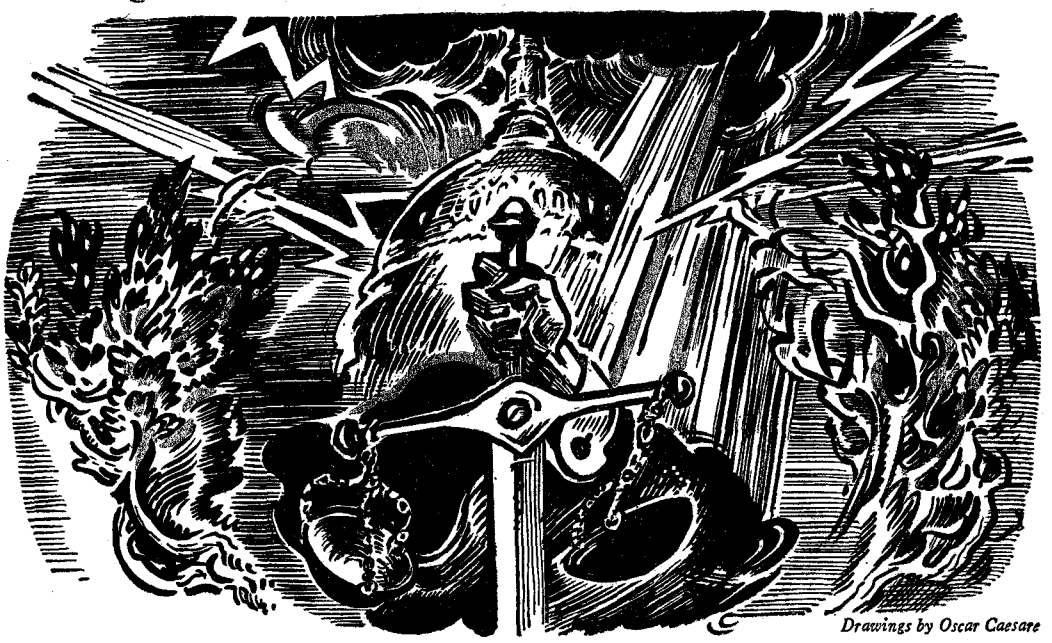
Sophie was crying. "The beauty of it — and they would destroy this. I always think of Russians abroad on this night. How homesick they must be when they remember. . . ."

From the club across the way there was a roar of laughter. There the resident workers, their children, and many children from the village had assembled for the lecture, which was followed by a moving picture. It was Harold Lloyd in "Safety Last." There was another roar of laughter.

Next month, "The Professor in Communist Russia"

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

June 1930



Drawings by Oscar Caesare

The Supreme Court and the Public

by FELIX FRANKFURTER

Professor, Harvard Law School
Co-author "The Business of the Supreme Court" (1927)

I

"WE ARE very quiet there, but it is the quiet of a storm centre, as we all know." So spoke Mr. Justice Holmes about the Supreme Court in 1913, the year after judicial review in constitutional cases had provided a leading issue in a presidential campaign. Theodore Roosevelt did not create the issue; he merely sponsored it. Now again, in 1930, the Supreme Court is a "storm centre" which may give rise to even livelier political issues than in 1912. The recent Senate debate upon the confirmation of the new Chief Justice, to writers of headlines, may have appeared as a sudden eruption, but every attentive student of the "social trends" of the Supreme Court during the postwar decade has been aware that a storm was gathering.

When the Senate delayed and debated the confirmation of Chief Justice Hughes, it became evident that a movement was afoot to "liberalize the Supreme Court." The ordinary citizen, who looks upon the nine Justices as men "set on a pedestal and decorated with a halo," was shocked when he was told that the Supreme Bench needed liberalizing. In this article a great student of the law explains the "social trends" of the Supreme Court since 1920. He points out that, "to discharge its powers wisely, the Court needs a constant play of informed criticism," because "the Court, under the guise of legal form, exercises political and economic control." It follows that the Senate is performing a fundamental public duty when it weighs carefully the opinions and social outlook of presidential appointees to our highest tribunal.

Presumably President Hoover's Commission on Social Trends will in due course report on the "social trends" of the Supreme Court since 1920. In the meantime, an understanding of the nature of the cases that come before the Court and how it decides them, will make the recent controversy intelligible. The Court moves in a "very quiet" atmosphere and its work is largely withdrawn from the public gaze. Only occasionally, therefore, are press and public aware of the decisive influence which the Court exercises upon the economic and social development of American civilization. Such awareness is apt to come dramatically and without preparation.

But it is not good, either for the country or the Court, that the part played by the Court

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in the life of the country should be shrouded in mystery. Some elementary but basic facts must therefore be recalled. For it is well, whenever we are confronted with a recurring political issue, to apply Lincoln's famous recipe: "If we could first know *where* we are, and *whither* we are tending, we could then better judge *what* to do, and *how* to do it."

Unlike President and Congress, the Supreme Court never takes the initiative. It only acts when it has a case, and the Court must wait till litigants bring cases before it. But there are cases and cases. An appreciation of the differences between cases affords the clue to the political aspects of the Supreme Court compared with the function of courts generally.

A collision between two tug boats, failure to deliver a carload of coal on time, a Paris divorce, the blowing of cinders from hot ashes thrown upon a dump — these and a thousand like situations create controversies between man and man that come in and out of courts without even remotely touching the fringes of politics. Cases like these constitute the bulk of the business of the state courts, the lower federal courts, the English courts. These are not the cases which give rise to Senate debates. At the present time, such cases rarely come before the Supreme Court.

Formally, the cases before the Supreme Court are also between two litigants, but in essence they involve the stuff of politics. To read the opinions of the Supreme Court is to move among city councils, public service commissions, tax boards, governors, state legislatures, Congress, and the President. Every act of national or state government, every law passed by Congress, every treaty ratified by the Senate, every order issued by the Interstate Commerce Commission, every tax attempted to be levied, may have to run the hazards of litigation and encounter the judicial veto of the Supreme Court.

May Gopher Prairie go in for town planning? May New York restrict the avarice of theater ticket scalpers? May the State of Washington establish a public employment agency system and bar exploitation by private agencies, or New Jersey at least limit the fee that such agencies may charge? May Nebraska fix a standard weight for a loaf of bread? Or Arizona decide that the labor injunction has, on the whole, done more harm than good? May the states encourage agricultural coöperatives? May the Senate investigate the corruptive influence of campaign contributions? May Congress regulate stockyards and stockyard agencies? Upon what basis are utilities to figure their return, and should they be allowed a return upon a franchise given them by the state? And how much of a return must they be allowed to earn? Is a net return of 6.26 per cent upon the present value, including such franchises, an adequate profit for the transit lines of Baltimore, or is 7.5 or even 8 per cent net profit necessary for a "street railway enjoying a monopoly in one of the oldest, largest, and richest cities on the Atlantic Seaboard"?

These issues and issues like them are at stake in the bulk of the litigation that comes before the Supreme Court.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

II

THE ISSUES which thus are normally decided by the Supreme Court are not the ordinary legal questions in the myriad law suits of Smith *vs.* Jones before other courts. In large measure, Supreme Court litigation concerns the interplay of government and economic enterprise. It was not always thus. Both the volume of litigation before the Court and its nature have changed at different periods in its history.

In 1825 the Court rendered 26 opinions, and of these almost half involved applications of recognized principles of the common law. Fifty years later the Court wrote 193 opinions. But these still predominantly dealt with common law topics or technical legal questions of not wide public concern, while only 17 cases, less than ten per cent, involved questions of constitutionality, taxation, and like issues of public import. At the end of another fifty years, for 1925, the business disposed of is about the same, but the meaning of the litigation has drastically changed. Common law controversies hardly appear. The opinions reveal a steady absorption of the Court's time with questions of control over economic enterprise and kindred public controversies.

The substantial business of the Court to-day is to pass upon the validity of acts of government. In effect, the Court is the ultimate arbiter of the relations between citizen and government as well as of the relations of the forty-eight states to one another and to the United States. The Court thus exercises essentially political functions, though it exercises them in a different atmosphere and under different circumstances than those which apply to legislature and Congress, to governors and President.

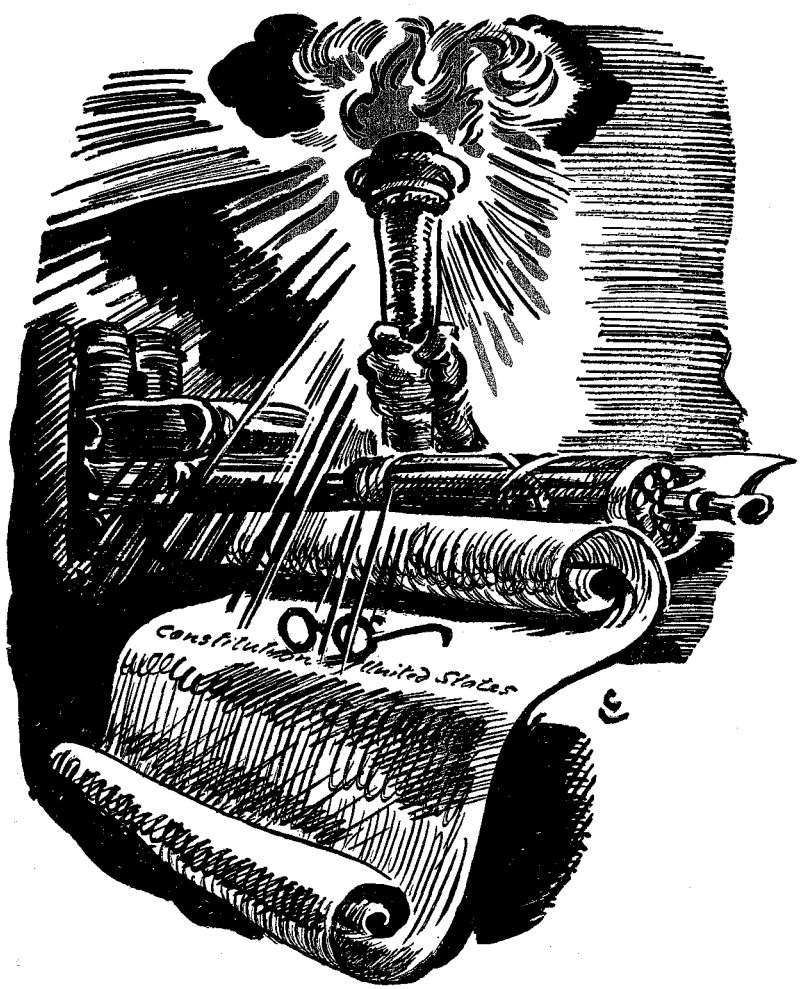
To the success of our scheme of government an independent and statesmanlike Supreme Court is vital. In all governments there must be organs for finality of decision. In a union of states like ours, with the respective powers of the states and the union distributed in the Constitution in necessarily broad terms, a detached and strong court is the most dependable mechanism for adjusting controversies between the individual states, and between states and nation.

It does not at all follow, however, that a court must be the arbiter for all controversies that may arise in state and nation. This is not essential to a federal system, even under a written constitution. Canada and Australia prove that national well-being does not necessarily call for the same range of powers that are now exercised by our Supreme Court.

It is important to differentiate sharply, therefore, between the different types of controversies affecting public or political issues that come before the Supreme Court. There *are* different issues which vary in the scope that they afford the Justices for expressing their personal predilections.

III

UNDER the Commerce Clause of the Constitution, the Supreme Court maintains the



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

balance between states and nation by determining when a state has attempted to project its authority beyond its state lines, and when, on the other hand, Congress has interfered with the purely domestic concerns of the individual state. Here is an area of conflict within which peace must be preserved by the Supreme Court. But here, too, merely as a matter of form, the Supreme Court deduces "principles" hidden in the Constitution to which only the Supreme Court has the code.

The decisions under the Commerce Clause, whether allowing or confining state action, whether sanctioning or denying the exercise of federal power, as in the first Child Labor case, involve judgment on facts and policies, and not at all on an esoteric knowledge of the Constitution. The Stockyard Act, the Grain Futures Act, the West Virginia Natural Gas Act, the Recapture Clause of the Transportation Act, the first Child Labor Law, and numerous tax measures of the states, all involved "interpretation" of the Commerce Clause. But the fate of these laws depended on adequate information before the Court on the economic and industrial facts behind this legislation and judgment on these facts by the Court.

Professor Thomas Reed Powell has thus summed up the cases under the Commerce Clause: "The Court has drawn its lines where it has drawn them because it has thought it wise to draw them there. The wisdom of its wisdom depends upon a judgment about practical matters and not upon a knowledge of the Constitution." In other words, these decisions are at bottom acts of statesmanship. Therefore it is that the decisions of the Court must be subjected to constant scrutiny to save them from pedantry and sterility, as the unconscious rationalizations of the economic and social biases of the individual Justices. But the power of the Supreme Court to mediate between the states and the nation in interpreting the Commerce Clause must be left intact.

Another class of constitutional provision which comes before the Supreme Court involves specific restrictions upon the legislative power both of the states and of Congress. These are guarantees of individual rights and are based upon the history of specific political grievances or embody some specific limitation of power in the adjustment of our federal system. They are features of the Constitution which give rise to relatively little difficulty in their judicial construction. For the definiteness of the history and aims of these provisions tends to limit rather narrowly the scope of judicial review. Only occasionally is doubt raised as to whether "a fact tried by jury" has been "re-examined in any court of the United States" otherwise than "according to the rules of the common law," or whether a crime is "infamous," or whether a tax is "laid upon articles exported from any state," or even whether the protection against "unreasonable searches and seizures" is violated.

In this field economic and social conflicts play a relatively negligible part. Even here, however, in their interpretation of the guaranty of "freedom of speech," the decisions prove that the Supreme Court is not immune to temporary fears and passions.

IV

But there are two clauses of the Constitution which present very different problems of statecraft: the "due process" clause of the Fifth Amendment, a limitation upon the federal government; and the provisions of the Fourteenth Amendment guaranteeing "due process of law" and the "equal protection of the laws," whereby every local act of every state must, under challenge, meet the approval of the Supreme Court at Washington.

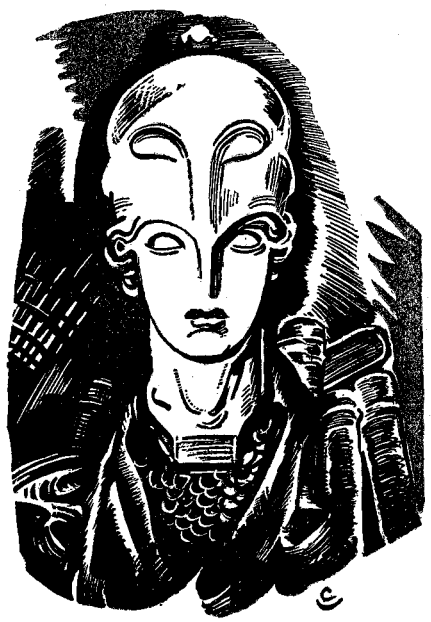
These amendments do not concern the delimitation between federal and state power. They do not embody technical conceptions nor specific guarantees based upon specific historic experience. The power of states to safeguard natural resources, to assure a living wage for women workers, to limit the rents that landlords may exact, to fix standard weights for bread, to prohibit the use of shoddy, to prescribe building zones, to require the sterilization of mental defectives — these needs of modern society and needs like them can be fulfilled only by leave of the Supreme Court. And the Supreme Court's whole power to deal with these matters is derived from its reading of the "due process" clauses.

But the meaning of "due process" and the content of terms like "liberty" are not revealed by the Constitution. It is the Justices who make the meaning. They read into the neutral language of the Constitution their own eco-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nomic and social views. It is in reference to these matters that Chief Justice Hughes, while Governor of New York, said, "We are under a Constitution, but the Constitution is what the judges say it is. . . ."

These are the clauses — "due process" and "equal protection of the laws" — which have brought forth the most abundant crop of judicial vetoes and through which the most effective barrier has been raised against utilizing the inherent flexibilities of our Constitution to meet modern needs. Until the Fourteenth Amendment was written into the Constitution, following the Civil War, each state was substantially the exclusive judge of its domestic life. The Fourteenth Amendment, as interpreted by judges fearful of new economic and social forces, subjected the detailed local affairs of the forty-eight states to the ultimate supervision of five men at Washington. For nearly a hundred years the "due process" clause restricting the federal government had lain largely inactive in the Fifth Amendment. The exuberant application given to the same clause in the Fourteenth Amendment was then carried over to the Fifth Amendment, so that federal as well as state legislation now has to meet the increasingly unknown and unknowable terrors of "due process."



How little of law, in the ordinary meaning of that term, there is in these decisions, and how much of politics, was revealed by Chief Justice Taft in protesting against the decision of five of the Justices in overturning the District of Columbia Minimum Wage Law for Women, and thereby the minimum wage laws of a dozen states: "It is not the function of this Court to hold Congressional Acts invalid simply because they are passed to carry out economic views which the Court believes to be unwise or unsound."

V

THE COURT has been particularly active since the World War in striking down legislation, both state and federal. One might have supposed that the limit of intolerance was reached in the famous Lochner case, whereby a ten-hour law for workers in bakeshops was declared unconstitutional. This case was Theodore Roosevelt's constant text against judicial unreasonableness. For a period after the outcries against that decision, the Court pursued a more liberal attitude. But since 1920 there have been decisions even less defensible than the Lochner case.

The story is best told, however, by the aggregate tendencies of the Court's work in this field. A study of all its decisions up to 1927 has been made by Professor Ray A. Brown of the University of Wisconsin Law School. From his analysis it appears that up to 1912 the Court had decided, under the "due process" clause, 98 cases involving social and economic legislation. In only six of these did the Court hold the legislation unconstitutional. From 1913 to 1920 the Court decided 97 cases of this type and held seven laws invalid. But since 1920, out of 53 cases the Court has held against the legislation in fifteen.

"Phrased in percentages this means that from 1868 to 1912 the Court held against the legislation in a very little more than six per cent of the cases; from 1913 to 1920 in a little more than seven per cent of the cases; while since 1920 the Court has held against the legislature in twenty-eight per cent of the cases. And if we go behind the decisions and look at the votes of the individual judges in each case, we will find the same startling increase in the number of opinions adverse to the validity of legislation under the due process clauses. In the period up to 1921 the judicial vote was cast approximately ninety per cent in favor of the various statutes considered, and only ten per cent against. Since then, however, the favorable vote has shrunk to about sixty-nine per cent and the adverse vote grown to thirty-one per cent." This destructive tendency of the Court, it need only be added, has continued its activity during the last few years.

The harm to our federalism thus resulting

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

from the frustration of the free life of the individual states in their local affairs has been memorably emphasized by Mr. Justice Holmes: "There is nothing that I more deprecate than the use of the Fourteenth Amendment beyond the absolute compulsion of its words to prevent the making of social experiments that an important part of the community desires, in the insulated chambers afforded by the several states, even though the experiments may seem futile or even noxious to me and to those whose judgment I most respect."

No wonder that Mr. Charles Warren, the historian of the Supreme Court, has raised the basic question as to the wisdom of continuing the "due process" clause. He has thus expressed doubts increasingly felt by conservative judges and students of constitutional law. In any event, so long as this power of judicial review exists, its true nature should be frankly recognized by the public and by the Court. The simple fact is that in these matters the Court, under the guise of legal form, exercises political and economic control. This is the bottom meaning of the decisions on utility valuations. That the Supreme Court is especially fitted to be the ultimate arbiter of policy, is an intelligent and tenable doctrine. But let us face the fact that five Justices of the Supreme Court *are* molders of policy, rather than impersonal vehicles of revealed truth.

VII

Such an appreciation of the true function of the Supreme Court, in the aspects of the Constitution here considered, will help to revise our attitude toward the qualifications of its judges and the public's responsibility in their selection. Roosevelt shrewdly observed: "I may not know much about law, but I do know one can put the fear of God into judges." And in 1912 he proceeded to put the "fear of God" into them. But the "fear of God" is too intermittent and at best not a wise instrument for wisdom. What is needed is a thorough understanding of our constitutional system in action, as a basis for determining the proper scope of judicial control and the condition most likely to insure the exercise of this tremendous power by ordinary mortals, so as to avoid at once the abuses of tyranny and the timidities of dependence.

It is idle merely to abuse abuses, and equally futile to fall back upon mechanical contrivances when dealing with a process where mechanics can play but a very small part. The remedy does not lie in panaceas like the recall of judicial decisions or the requirement that more than a majority of the Court should declare legislation unconstitutional. The ultimate determinant is the quality of the Justices. Once it is candidly recognized that their whole outlook on life, their freedom from fear, their experience and their capacity to transcend their experience, determine their decisions, it follows inevitably that these qualities will become pertinent matters of inquiry before a man is put on the Supreme Bench for life.

It is noteworthy that Presidents so unlike as Lincoln and Roosevelt should have deemed relevant the general direction of mind of prospective members of the Court toward public issues. Surely the men who wield the power of life and death over the political decisions of legislatures and executives should be subjected to the most vigorous scrutiny before being given that power. Public opinion, the President, and the Senate should all have a lively understanding of what the appointment of a Supreme Court Justice means. To discharge its powers wisely, the Court needs a constant play of informed criticism by the professional as well as the lay press.

In memorable words, one of the great men of the Court, Mr. Justice Brewer, has told of the Court's own dependence upon criticism: "It is a mistake to suppose that the Supreme Court is either honored or helped by being spoken of as beyond criticism. On the contrary, the life and character of its justices should be the objects of constant watchfulness by all, and its judgments subject to the freest criticism. The time is past in the history of the world when any living man or body of men can be set on a pedestal and decorated with a halo. True, many criticisms may be, like their authors, devoid of good taste, but better all sorts of criticism than no criticism at all. The moving waters are full of life and health; only in the still waters is stagnation and death."

This in turn implies a high-spirited and disinterested bar — the product of farsighted legal education at our universities — and a public opinion trustful of the workings of our judiciary because the judiciary is worthy of the trust.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

How Be GOOD?

Drawings by Robert Foster

Living Philosophies IX

***by* JAMES TRUSLOW ADAMS**

I

In a previous article * I attempted to give my own answer to the question — "Why be good?" — stripping the discussion down to its simplest and barest outlines of common sense. I tried to avoid all transcendentalism and merely showed that at the present stage which man has reached in the evolution of the cosmos, morality has a necessary part to play in his life and its further development; as much as has, say, the sense of sight.

If the premises and conclusions of that article were correct, and morality, at this stage of evolution, is a necessary element or factor in man's life; if, in simple words, there is a reason why we should be good, the question instantly follows: "How are we to do it?" Obviously the discussion at this point will instantly center around the problem of the moral code.

To a great many people of the present day, the very term appears to have become abhorrent. It seems to savor of Victorianism, of a lack of "modern" outlook, and to be disagreeably coercive. There is something very odd and illogical about this. In many instances the very people who object to a moral code would be the last to accept sheer anarchy in politics, although the limits to individual expression are as clear in the one instance as in the other. Every game requires rules, and life is a game involving many players for very high stakes. It would be impossible, for example, for four people to play bridge together if there were no rules. If a player said, "Hang the rules! I'll express my own personality," the game would quickly break down.

Of the necessity for such general rules in the moral life, I have already spoken. I may add here that we are very busy people living a very complex life. If we stopped to argue out every single situation of every sort that confronted us every moment, we should clearly never get anywhere. Law, business, science, every department of human activity develops rules to which we instantly refer individual cases, thereby saving ourselves an immense and wholly superfluous amount of bother. Why not in the sphere of morality? A moral code — some generally agreed-upon way of reacting morally to moral problems — would seem to be an immensely useful institution, instead of a bugbear.

II

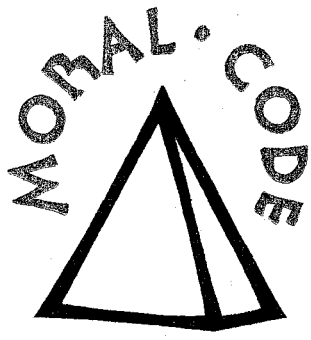
A good many impulsive and expansive natures object to moral codes on the score that they are repressive, that they consist of "Thou shalt nots." There are two comments to be made on this objection. The first is that negative commands are in general far less limiting than positive ones. Take, for example, the commands to an athlete in training. He must not eat this or drink that. He must refrain from many things if he is to become fit. But these "negations," as our restless moral rebels are so fond of calling them, are less limiting, really less coercing, than the positive commands of the trainer. It is less restrictive to be

*The Forum, May, 1930.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

made to abstain from mince pie and a glass of beer than it is to be made to spend hours daily exercising the muscles. It is the same thing in the civil, legal codes. Human life is infinitely varied, and the negations of the civil code are much less limiting to our total activities than positive commands would be.

This is equally true in the moral sphere. Consider the much abused Ten Commandments of the Jews. Is there not a much larger sphere of free action left to us by "Thou shalt not steal, or bear false witness, or commit adultery" than by Christ's "Thou shalt love thy neighbor as thyself"? When analyzed in a common sense way, the mere objection that moral, like civil, codes consist largely of negations would seem to carry very little weight, even for the most ardent self-expressionist. In the second place, no great moral code that I know of is purely negative, and the carpers on this score play up the negations because they know that all human beings, from childhood up, dislike the word *don't*.



In the history of the race there have been innumerable moral codes. A code has, of necessity, to be somewhat generalized, but every code of every race has deeply imbedded in it both a sense of the values of life and a realization of the complexity of human nature.

Everyone realizes that there *are* values in life — that is, that there are things and acts which are desirable. This essay, like the former one, is intended to be practical and not philosophical, and we shall not try to rationalize our position by discussing the ultimate nature of the "good." There are innumerable things and acts that have value, many of the simplest and lowest forms of which have value for animals as well as for ourselves — such as warmth, food, shelter, sexual satisfaction, and so on. There are others which come only with the higher organization and civilization of man, such as wealth, social consideration, all the tools provided by ascending degrees of knowledge, intellectual enjoyment, and the satisfaction of the various highly developed emotions in art, love, and morality. As a rule, the free play of man's powers, emotions, and functions gives him satisfaction, whereas the inhibiting of them gives a sense of pain or vague frustration. Life is activity, hence the deep-seated objection to negations.

On the other hand, if self-expression is a good, it also became evident to what we may call "the subconscious wisdom of the race" that it must have limits or it ceases to be a good, both for the individual himself and for his fellows in society. Food is a good; but to express oneself by gorging for days at a time is not good. Up to a certain point, the free expression of the emotions is a good; but if it goes so far as to end in murder, it is not a good. It becomes clear that if we are to get the good out of self-expression, we must introduce somewhere the negations of self-restraint. Limits begin to appear in what would otherwise be an unbounded welter of self-expression. In some cases these limits have to be placed because of the effects of the individual's acts on himself; in other cases, because of the effect they have on other people, man being a social animal.

These limits will vary with different types and planes of civilization. The problem of just where they shall be placed so as to insure the maximum good to the individual and to society, with the minimum pain due to an excess of the "good," is perhaps the most subtle and difficult one facing mankind at all times and in all places. It is obvious, however, that not only must they be set somewhere, but that every individual must, for his happiness and convenience, have some general rough notion, at least, as to the line of demarcation. In the first place, owing to the complexity of human nature and of even the simplest, as we would call them, of savage societies, no individual has either the requisite knowledge or judgment to stake out all these limits for himself, to say nothing of the period of childhood when habits are formed. In the second place, as I pointed out in the first essay, we have to have some general agreement with all the other members of our society as to where the limits are, or society would crumble.

III

HOW, THEN, do the limits get placed? As far as we can see, by a gradual development through a long period of trial and error. Little by little they establish themselves as tribal customs and ethical codes covering the two

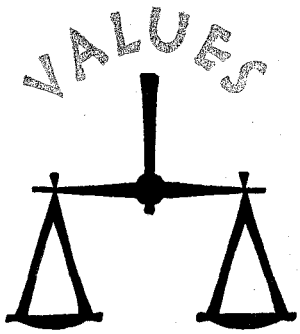
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Springfield, Missouri

fields of human activities which I outlined in the earlier essay.

There is, however, a further problem with which we are already becoming entangled. It is not simply a question of a vast number of goods in life which at certain limits change their character and turn into evils, but of a measuring of the comparative values of these infinitely varied goods. The choice, whether conscious or not, begins in the animal world. A fox can lie in the warm sunshine and go hungry, or bestir himself, make a raid on a farmer five miles off, and have a chicken dinner. He cannot have both goods at once.

For man, the possibilities of choice become almost limitless, not only because of the complexity of his society, but even more because of the complexity of his own nature. Think of the infinite variety of choice open to a man in New York with a thousand dollars in the bank. The thousand dollars, with its potentialities, is itself a good. The sense of that amount, small as it is, interposed between him and a sudden accident or loss of job is a good. So is a motor car, a trip to Europe, a thousand things for which he could exchange his thousand. Some of these things would give him great intensity of pleasure for a few days and then disappear or turn into evils. Some would give a lifetime of mild pleasure. Some would be of the mind, some of the body. Some would end with themselves, others would live on in memory. Some forms of expenditure would clearly have much more value than others.



No one can live a satisfactory life who has not established for himself some scale of values. If the man above spent his thousand on a week's debauch, he could not have a car; if he bought a car, he could not have a trip to Europe; if he spent it on anything, he could not have the peace of mind of knowing it was in the bank. The more I consider the restless, discontented, and far from happy life which, in spite of our so-called prosperity, we lead to-day, the more it seems to me that the root of our trouble is in our having, for a while at least, lost our scale of values. We are bewildered by the tremendously increased range of choice among unfamiliar novelties opened to us by the sudden substitution of our modern machine civilization for that which had developed through all preceding ages. Not knowing what is worth most to us, besieged to have everything, we exhaust ourselves in the attempt to choose; and, in spite of colossal effort and colossal possessions, we find life profoundly unsatisfying.

The fact is that the average man of to-day — who has cut himself off from the past, due to a changed material life and the new intellectual atmosphere — is essaying an impossible task. Let us take an extreme example. Let us imagine a man from Mars set down in Tudor England with ample means of living a satisfying life, and given a year in which to enjoy it. Ignorant of the ways of life and the points of view of that society and civilization, what would he make of it? The chances are that he would find so many utterly unexpected results — physical, social, mental — to everything he attempted in his ignorance to do in satisfying his desires, that he would be only too glad to get back to Mars at the end of his twelvemonth. Given a complex nature and a complex environment, no man can depend solely on his own desires and thought to lead him through life with satisfaction. To an extent that we little dream of, we have to rely upon the accumulated wisdom and experience of those who have gone before us.

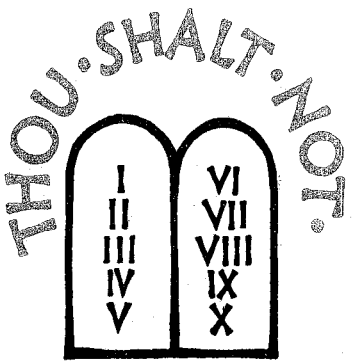
Implicit in every ethical code there has always been a scale of values for the goods of life that is based upon what I have called above "the subconscious wisdom of the race." Where the range of choice in things and conduct is almost limitless, it is evident that there must be such a scale or the individual life will end in frustration or disaster. Such a scale must be based on a multitude of considerations. It must take into account the whole length of a man's life and not the gratification of the moment. It must consider the abiding satisfaction as well as the intensity to be derived from a good. It must cover all of man's nature in order to understand the effect a satisfaction of one portion of it may have on another. It must know all his nature in order to estimate how a good will develop that nature so as to be able to enjoy other goods, or vice versa.

All of this and more is too much for any one

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

man to work out for himself in tired evenings. Whether we like it or not, we have to accept a great deal from the past. Otherwise we shall wreck ourselves.

I do not mean for a moment that a man should live his life by rote and never think for himself. I am a deep believer in individualism and have fought elsewhere against merely standardized lives. What I call "the subconscious wisdom of the ages" has itself been built up from the innumerable essays, in this direction and that, of countless individuals in



the past. Ethical systems and codes can guide us only in general. Here and there in our lives there are always cropping up individual situations in which we have to decide what our conduct shall be. But to say that the systems can only guide us in general is very different from saying that they can be scrapped *in toto*. An individual in any community has got to have some general system to cling to in his life or there will be a colossal waste of energy, if not a complete bankruptcy.

IV

In my previous essay I pointed out the great difference between the civil and the moral law. Even in the domain of the former, it would not be possible to devise overnight an entirely new set of laws and customs for any people. It is possible, indeed, to make a new constitution, as the revolted colonies did in 1787; but in the far more sensitive and intricate field of morals not even that could be done. We cannot get a lot of sociologists and psychologists to sit around a green table for a month and give us a new moral canon that will have any pragmatic value. Morality is not an edict. It develops slowly, and from time to time gets itself expressed in systems or codes. These, as I have frequently said, have varied greatly in minor detail, but as mankind rises higher and higher they tend to weld together.

Although they come to us connected with some great personality, they are really the result of slowly accumulating racial wisdoms. Confucius, Buddha, Plato, and Christ would have understood one another perfectly in their ideals. Christ, of course, should not be confused with the Christians any more than Plato with the Platonists. It must also be remembered that an ethical system is different from the religious system to which it may or may not be bound. In an age of faith the latter may give powerful support to the former as a sanction, but the two are different. These ethical systems — the outgrowth of racial wisdom — are closely fitted to the needs of the races among which they arise.

The needs of Western European civilization, springing largely from Greece, have been fed by Greek philosophy, the teachings of Christ, and the Roman Stoics. Taken together, these form a great body of ethical doctrine, of which, for the great mass of people, the most appealing is that derived from Christ. *Some* body of such doctrine is essential if we are not to drift into moral anarchy. To say that a great mass of hundreds of millions can dispense with the old ethics and rule itself according to science is, if I may say so, the sheerest drivel. Whatever may be said of some sciences, those of man and society still have to have their diapers changed every hour or so. To expect the mass of our populations to guide their lives according to the latest pronouncements of a Freud or anybody else is to have lost all contact with reason.

Is the old body of ethical doctrine of Western Europe so outworn that it can no longer suffice? Personally, I think the Stoic rather than the Christian or Platonist doctrine gets me through the tight places in life, though all help at different times. But they all have one thing in common. They all insist upon a scale of values, rising from the basest of the material to the highest of the spiritual, and they all insist on the need of a certain amount of self-sacrifice and self-discipline. Has the need for these things disappeared? There is a whole modern school that says yes. For example, in *Our Changing Civilization*, by Professor J. H. Randall of Columbia, I note (among other wild exaggerations) that "at one bound the harnessing of power has made our society rich beyond

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the dreams of any that went before. With our resources it is easily possible for every man to enjoy comforts and luxuries the Cæsars could not command; and in America at least most of us do. In this world of incredible devices for the easing of life, what can remain of the moral ideals of those centuries of destitution? Where is there room for resignation and humility and patience? Who can preserve a righteous and a contrite heart?" Evidently not Professor Randall. This is a sample of the attack on the old doctrine of self-discipline.

Well, there are several things to be said. The most obvious one is that although we may have the Ford, the telephone, and the radio, the statement that most of us in America enjoy more luxuries than the Cæsars is simply not true. Professor Randall's enthusiasm ran away with him. I note in a recent newspaper that the National Bureau of Economic Research has announced that with an increase of sixty billion dollars in our national income in the past twenty years, the average wage earner received $1205 in 1929 as against $976 in 1909. We have, as I say, a few new tricks up our sleeve; but with the cost of living where it is, how a man can support a family on $1205 a year and enjoy more luxuries than the Cæsars is rather beyond me.

Moreover, I read in a current issue of the *New York Times* that General William Barclay Parsons, the well-known engineer and chairman of the board of trustees of Professor Randall's own great university, says that unless new sources of power are discovered, which is by no means certain, the end of "our boasted mechanical culture," which has so turned the heads of many besides young Professor Randall, is in sight. If that ever happened, we should need all the Stoicism we could muster — with a vengeance.

Then, too, perhaps Professor Randall (I apologize for so constantly using him merely as a symbol and a spokesman for a party) has never watched by the bedside of a sick wife; perhaps he has never seen one near and dear lie for years paralyzed; perhaps. . . . But there are so many things, in spite of Hoover and prosperity, that might well lead him to realize that all need of resignation, humility, and patience has not yet vanished; that in the words of Æschylus twenty-five hundred years ago:

> . . . affliction knows no rest,
> But rolls from breast to breast its vagrant tide.

Even if the stock market had not crashed, many a man would still have to hearten himself with the doctrine of the Stoics or find unexpected comfort in the words of a Christ. And a certain portion of America, drugged with its profits (although a Washington dispatch to-day announces three million totally unemployed), is not all the world. The other evening I talked with a distinguished Englishwoman here in London, who said, "I bring my children up on

a quotation you used from the Greek, 'Good things are hard.'"

V

Americans are getting incredibly soft, and the mere multiplicity of goods calls for self-denial. Good things *are* hard, and the new philosophy and ethics being taught in many quarters can end only in bankruptcy of the spirit. It is hard to learn to play the violin and "a cinch" to turn on the radio; it is so much easier to pay a dollar to watch the Babe make a home run than to play baseball yourself. So it goes, and so we are becoming not only one of the most uninteresting, but also one of the most discontented races on the earth, in spite of our wealth. A companion in a café in France said to me not long ago that she liked to try to make out the nationality of all the people she saw; and that when in doubt whether a person was English or American, she would always set them down as American if he or she had a discontented mouth — and nine times out of ten be right.

For a few generations ahead, perhaps, the fear of plague or starvation is lifted from us, but we still have need of self-control and self-discipline — the "Golden Mean" of the Greeks, the ethics of Christ, or the doctrine of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Stoics. We cannot discover everything for ourselves in a year, any more than the man from Mars. Things have changed a lot in a short time, but human nature has not so completely changed, and the wisdom of the race will help our own momentary vision. We have been a long time working up to the development of those needs that must find satisfaction in something beyond ourselves — such as truth, beauty, goodness — and it is not all to be undone by a few telephones, a motor car, a radio, and a bathroom much inferior to Cæsar's.

In every direction — economic as well as spiritual — we hear the new doctrine of self-expression versus self-restraint being preached. The apostles of this doctrine are all alike in failing to take into consideration both the whole of a man's life and the whole of his nature. They think only in terms of the moment's gratification. Henry Ford, for example, preaches that we should spend, not save; that "use" not "saving" should govern our relation to raw materials and our own income. Mr. Ford, with his billion dollars, may not have to save, but the workmen whom he throws out of employment ruthlessly whenever it suits his purpose may feel at times that his wisdom may not, after all, be quite as great or as disinterested as the accumulated wisdom of the race expressed in homely saws and ethical doctrines. Ford and General Parsons are both able men whose words, in different quarters, carry weight, but their counsel appears to point in diametrically opposite directions. The confusion of thought, and of conduct, for one who listens only to even the most distinguished of contemporary voices, is apt to become overwhelming.

Take the interminable subject of the relations between the sexes. Everywhere and at all times we find some sort of family as the unit of society, as the cell in the social body. As the family and the home have developed, they have, it is true, taken varied forms, but those forms have been molded by a long process of adaptation to the whole mentality and culture of the peoples among whom they have arisen. For many thousands of years we Western Europeans have worked toward a home consisting of husband, wife, and children. That there have been innumerable lapses is of course true, just as there have been innumerable bank defalcations and murders.

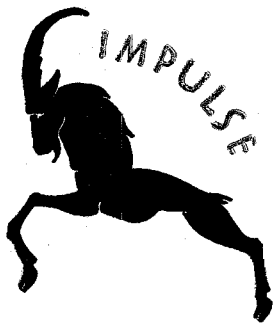
The satisfactions that this family group has afforded have been quite different from those of mere sexual gratification. As man has risen, not only has love become something different from mere appetite, but a life of devotion to others in a family group brings into play a whole range of emotions and satisfactions that cannot be found emerging from a temporary liaison of passion. In some respects there is the whole difference between introvert and extrovert.

Those who claim that a permanent relation must go in order to permit self-expression without repression, ignore a fundamental point. The man and woman who have a dozen lovers in as many years *are* expressing a certain portion of their nature, but not that portion which would have found expression in an unselfish and devoted married life. They are not getting twelve times the results that they would have got from one mate. They are getting something so different as to have no common measure. Like so many self-constituted guides of to-day, the advocates of such self-expression fail to think clearly and to see life whole. You can take your pick between a Virginia reel of lovers or the building up of a lifelong relationship. The results of the two are incommensurable. Which, carried out thoroughly and with earnestness, is likely to show the most enduring satisfaction at all periods of life and to produce a higher type of civilized being?

Coeducation, the motor car, the changed ideas of woman, above all her temporary economic independence, somewhat overrated, are all waves beating at present against the foundations of the monogamic, lifelong union. It may well be asked if they are in reality likely to prevail. Ours is a restless and disturbed age, but, as in the ocean in a storm, the deeper one goes the less disturbed one finds the water; the shallowest pools are the most easily disturbed by wind. It is indicative of the shallowness of many of the minds so loudly taking part in the discussion of marriage and the home that they appear to see nothing but the marriage bed and the bank account, and are blind to the whole range of higher and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

enduring satisfactions that a lifelong union loved through, and in a real sense, fought through, brings or can bring. It is as useless to discuss this range with a person who cannot perceive it as to discuss Beethoven with a person who has no ear for music, but the reality is there.



I do not see how we can deny that there are values in life; or that there is a scale of values; or, again, that the scale rises from the purely physical and material to the spiritual. In spite of the Declaration of Independence, all men are not born equal. They will not all find their satisfactions at the same level of the scale. Most will huddle at the lower level; some will rise higher; a few will rise very high. But this does not disprove the scale or the fact that a man who does rise gains more enduring satisfactions and is a higher type. As for the satisfactions, they are, as I have said, often incommensurable.

For example, take Jay Gould and one of the honest men crushed by his power. The latter may have spent years trying to pay his debts, but we obviously cannot compare the satisfactions of the two men in terms of money. As to which gets the higher satisfaction and is the higher type of man, the accumulated wisdom of our race does not hesitate, just as, without "scientific proof," it does not hesitate to place a Beethoven above an ephemeral composer of "sob stuff"; a Confucius above a Chinese river pirate; a Washington above a war profiteer; a Christ above a Brigham Young; a Marcus Aurelius above a Caligula. Why? Science has absolutely no answer, but there is something in the deeps of our own being as evolved through countless ages up to this year of 1930 that tells us so. A system of ethics that is to bring satisfaction to man has got to take more account of the vague and often unconscious stirrings in these deeps than of the contradictory doctrines of scientific or economic efficiency of the passing moment.

Science is rightly stressing the importance of the subconscious. The tiny spot in our nature illumined by reason is nothing as compared with the vast subterranean reservoir of the deeps of our being. It is a stream flowing on through countless ages, and one of the most fatal mistakes that the present is making is in thinking that we can cut ourselves off from all our roots in the past merely because the outer form of our culture has changed so rapidly in a mechanical age, which may after all prove transient and disastrous. No one of us, however learned — and most of us are not at all so, in spite of a smattering of this and that — can devise for himself a complete philosophy of life and a brand-new code of ethics as he looks about at the infinitely complex environment, at society, at his own consciousness, and tries to penetrate to the dark and mysterious depths.

VI

WHAT, THEN, are we to do? How are we to try to be good — that is, to live a life in which we shall strive for the deepest, the noblest and most enduring satisfactions, and to try to rise to the highest possibilities of our entire nature? It seems to me the most sensible thing to do is to rest heavily for insight and instruction on those great teachers of the past who summed up in their words the wisdom of the race, such as Christ or Marcus Aurelius, until greater shall arise. It is true that our life is very different from that of Judea or Rome, and that the surface of the waters is much troubled; but we have to consider not only the surface but the depths, and the latter are unchanged.

I am not a member of any church and I intensely dislike St. Paul. When I speak of Christ, I mean Christ himself, of whom it is absurd to say that he was negative or ascetic, the man who was called gluttonous and a wine-bibber by his enemies, the man who asserted that he came to give life more abundantly. I read his sayings as I would those of any other great teacher, trying to get the spirit of the whole rather than to pick flaws in single texts. In the spirit of love toward humanity and of joyous abundance of life that his doctrine breathes as a whole, and in the sterner doctrine of self-discipline of the Stoics, we have at hand two great sources of ethical guidance that are by no means outworn.

As for the code of conduct to be found in these, it is not, I think, outworn. We must, as I have pointed out, have some such code. Here and there our manners and customs may undergo changes in the course of time in order

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to adjust themselves to new conditions of environment — especially if the latter continue along their present trend. But taking the deeps as well as the surface of human life into consideration, I believe that the code of morals we already possess (I do not mean distortions of it in bigotry or social convention) still form not only our safest but a *safe* guide for daily conduct, and, if followed, would lead us not only to a better but to a much more satisfying life than most of us have been having or than we are likely to gain by a complete discarding of them for a haphazard experimenting with unrestricted yielding to impulse.

> Play then and sing; we too have played,
> We likewise in that subtle shade.
> We too have twisted through our hair
> Such tendrils as the wild loves wear. . . .
>
> We too have tracked by star-proof trees
> The tempest of the Thyiades. . . .
>
> But the stars keep their ageless rhyme;
> Flowers they can slay that spring thought sweet,
> But the stars keep their spring sublime;
> Passions and pleasures can defeat,
> Actions and agonies control,
> And life and death, but not the soul.

So Swinburne.

Adrift on a tossing sea of impulse, passion, desire, innumerable goods for choice, we come at last to realize that some body of rules is as necessary if we are to make port as are chart and ephemeris for a navigator. For the navigator to throw these away would be to lose his ship. Some day we may be offered a better and more accurate code of ethics than has been used by us for generations; but who offers such a one now? I do not claim that truth is immutable or that morality is transcendental. I see all too clearly the innumerable maladjustments of the present day, but I also see the complete bankruptcy that must follow, both for the individual and society, from every individual's trying to form his own system, to live with no system, or to follow any or every contemporary voice that calls us to start in a hundred different directions, too many of them mere will-o'-the-wisps. If morality is a factor in the cosmic evolution of man at the point we have reached, we cannot attempt to be wholly amoral without serious maladjustment to our environment, which will result in pain and dissatisfaction.

If we are to try to be moral, we must have some code. We cannot form an entirely new one, as I have tried to show. We must, therefore, accept and try to follow the old one, remembering that the whole of human nature must be satisfied, the deeps as well as the temporarily troubled surface. In time, certain specific applications of the code may come to be altered; but in order that the alteration may be wise and satisfying, it will have to be consistent with the spirit of the code. It will have to be based on the recognition of a scale of values rising from the physical and material to the spiritual, and will have to take into consideration the whole span of man's life and the whole extent of his complex nature.

Such an alteration is not likely to come about from the mere fiat of any one modernist or scientist. It may come about from the results of innumerable experiments by innumerable individuals over a long period of time which will gradually be taken up into the body of accumulated racial wisdom. But that is a very different matter from the sudden and wholesale abandonment of the whole code and of the theory of a scale of values.

VIII

IT MAY BE objected here that all I am doing is appealing to authority, and that such an appeal is no longer of any use; that we have to find out things for ourselves. To that I would answer, first, that we cannot, if we would, find out everything for ourselves in our complex moral life, any more than we can wash all past knowledge away in business or science and start afresh. In the second place, the sort of authority to which I appeal is the same sort to which we appeal in every other department of life.

I do not pay attention to the Ten Commandments just because, according to an old story, they were handed by God to Moses on a mountain top; or to the parables and moral concepts of Christ because they are found in a book called the Bible; or to the doctrines of Marcus Aurelius and other moral leaders in the past because of any supernatural or unreasonable authority of name or book. The reason we can look toward these figures for guidance is that, in the first place, they synthesized the moral experience of the race up to their own times from one point of view or another; and, in the second, that their writings or sayings have

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

been found to be of immense help in all the centuries since to those of either ordinary or of high mentality who have seriously wished to lead a moral life based on a realization of values in life and conduct.

I turn to them in just the same way that I would, as a layman, turn to a work on biology. I would inquire, first, whether the book had received the approval of minds capable of judging its value; and, secondly, whether it met the needs of more or less technically uninstructed laymen. I turn to these and other great figures in the development of our system of ethics because, unlike Buddha or Confucius or other racial leaders, they are in the direct line of the evolution of our whole Western European complex of civilization, the evolution of an ethical system being part of the general evolution of a specific culture.

All this, it seems to me, is quite different from that mere "appeal to authority" against which all of us so instinctively rebel in the intellectual atmosphere of our present age. It is not an appeal to anything supernatural or compulsory. It is an effort to avoid both an anarchic individualism and the impossible task of creating an entirely new system of ethics for oneself. It is merely the same sort of appeal to a recognized body of attested knowledge and wisdom that we would make in any other department of life.

This may all sound very old-fashioned, but man's life itself is very old. The fine skull dug up in China the other day was said to be a million years old. A great deal happened to mold our subconsciousness before the psychologists discovered, a couple of decades ago, that there was such a thing. If the doctrine of these two essays appears old-fashioned, it also appears to me — though I may be prejudiced — a good bit like common sense. It is not going to be easy after cavorting all over the place with no standards, scale of values, or codes, to get down to them again, even if our cavorting has not given that sense of freedom and that joy of life, year after year, which we had expected.

I can only again quote Plutarch: "Good things are hard." And, somehow, easy things do not seem to give that permanent satisfaction that they assuredly would if *we* had had a say in making the universe.

Well, we didn't.

Next month, the credo of an American woman novelist—Julia Peterkin

Drawing by Frank Rennie

Martin Luther

Did Rome seem far removed? Could no monk hope
That his perplexities might have the span
To match proportions with the Vatican
And so compel an audience from the Pope?
Did Cardinals in conclave seem too high,
Too much preoccupied with temporal state
To heed one man presuming to relate
Such venial sins as he was troubled by?
It may be when he thought his doubts the least
Concerns with which to vex a parish priest
That through his grated cell he saw a dome
Of lapis lazuli, outvaulting Rome,
And in the schism of an instant knew
That God had granted him an interview.

—***Margaret Emerson Bailey***

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Itching Bear

Drawings by Julian de Miskey

"Wait a minute, you big bezabor!"

by WALTER D. EDMONDS

JOHN brought his off eye round at me:

Talking about bear, now, reminds me of the time Pa had with one. My Pa had a kind of manner with animals, and once in a while it come close to getting him in trouble. It was just after he had give up horse racing for driving a canal boat as a quicker way for making money, and being hung up in Forestport over Sunday waiting for some pine scantling from Budsin's mill, he said to Ma that he needed a rest from business and would she make him a lunch to go fishing. They having just been married, as a natural consequence she made him a good one, and put in a jar of sweet pickles. Them sweet pickles just about saved Pa's life, for they give him a chance to think. I've got the same trouble every time I eat them, but it works different with me.

Pa dug some worms in Mrs. Schaeffer's back yard and borrowed a pole and went off to Woodhull Creek aiming to fish in Budsin's pond and hurry him up about that scantling. But there wasn't anybody at the mill, so Pa fished a while and caught a moderate trout, and along about noon he come into the mill to eat his lunch.

It was a kind of nice day, and Pa was feeling pretty good, and he spread out his lunch on the cradle that carried to the big band saw — they didn't have buzz saws in them days. He put out the ham sandwich next to him, and then a chicken sandwich, and then another ham, and then a chicken one; and he put the pie closest to the band saw, figuring to eat down to it. Then he come on the pickles. First he thought he'd put them way off beyond the pie, then he guessed he'd have them handy where he could mix them in. Then he sat a while, not saying grace but kind of considering how it would all taste, and regretting he hadn't thought to get some corn licker. It was kind of warm in there and there weren't any noise outside of the water hitting the mill wheel, and Pa just set there, getting some last juice out of his chew; which goes to show that you'd ought to eat food whenever it comes in reach and figure about it afterwards.

Because when Pa got ready to eat, there was a big bear standing right alongside the cradle, wiggling his nose and taking in them sandwiches with his eyes. He was an old bear, kind of gaunt, with a crummy, lousy back and a sort of itch down along his back end that kept him wiggling it. Most men would've been scared, but Pa was kind of a bear himself, and a bully on the canal, and he looked that bear in the eye and says, "Step up!"

He had a kind of manner with animals and that bear looked right back at him and danged if he didn't get up on the cradle at the pie end. Well, Pa could take a joke, and when that bear took the pie, he took the sandwich and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sort of laughed. He wasn't scared of no bear, but when the brute took the chicken sandwich afore Pa had finished the ham, and then got the second ham one, Pa got sort of riled.

"Wait a minute, you big bezabor!" he says. But the bear come right on. Then Pa recollected that it was April and most likely that bear was just out of hibernation, and he begun to think maybe he'd give that bear the other sandwich too. Which he done, and the bear took it.

Most generally, if he'd had a bit of corn licker to swim him up, Pa'd go right into any bear; but he recollected he was in the family way (I'd just come unto him), and besides he seen a meat-hungry look get into that bear's eye. And when the bear'd done that last sandwich, he set up and took his belly in both paws and estimated the meat on Pa. Pa thunk quick, but all he could think of was the pickles. He passed them over and the bear knocked them out with his tongue, about one a minute.

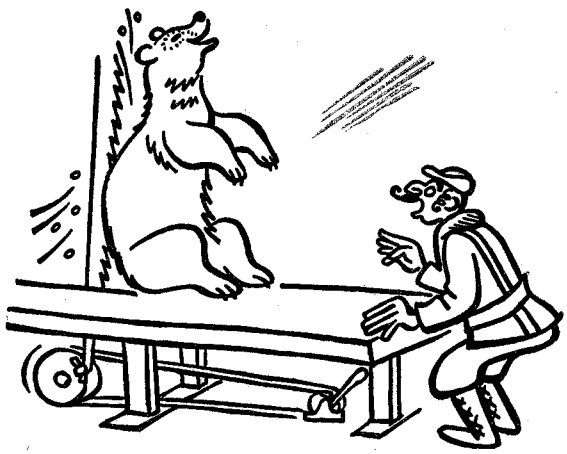
That goes on till Pa seen he was about three pickles from the inside of a bear, and he begun searching for a idea. That bear was one pickle off when Pa noticed that the power was onto the wheel, and seen that he could reach the treadle starting the cradle and the big saw with his nigh foot. He reached it just when the bear gulped down that last cucumber and sat up stroking himself and licking his lips.

Pa was a quick thinker, so he said, "Set down, you big bezabor!" and the bear set down with a sort of wonder in his eye, and didn't fall off when the cradle begun traveling. The saw was back of him, so he didn't see it, and Pa begun talking to him. Well, that bear listened until Pa got to the high price of pork, and then that meat-hungry look come back and he begun rubbing himself and looking at Pa. But it was just in time.

Pa sort of held his breath. The old saw was going up and down, and he heard it take hold; but I guess the lice that bear had taken into hibernation with him come out just about then, because when he felt the teeth, that bear just rised up against them and closed his eyes and grinned. First he shifted his back left, then right, and done it twicet. And then he raised his back end for a rub, but the cradle had carried him too far down, and them teeth done a little work. He rised up with his mouth open, and Pa never see such a mammoth mouth afore or since. But when he rised up, the teeth just took away the itch. Then they bit again.

That bear was short-tempered. He let out a holler and swung round. Of course, all he saw was that saw, but that suited him, and he took hold of it in his arms and begun to squeeze the daylights out of it. Every time the saw went up, that bear grunted, and when it come down he squeezed on tighter. He'd only one idea of punishment and he done his best. Pa felt kind of sorry for him when he see the teeth coming out of his backbone, and the old bear sighed kind of, let his breath out, and went right on with the cradle, hugging himself together with his arms. He didn't fall apart till Pa got up and kicked the treadle back, and then he dropped down, one on each side, and lay there.

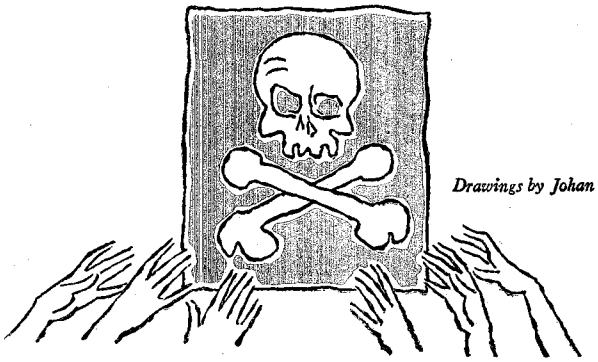
Pa felt kind of sorry, looking at that bear, and thinking of them sweet pickles, but he didn't see that there was anything more he could do about it; so he come back to the boat and got him another jar of pickles off Ma, and finished his fishing from the back end of the boat.



He raised up his back end for a rub.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Halo of HEROIN



Drawings by Johan Bull

by **LYMAN BEECHER STOWE***

A FEW YEARS ago, Toughie Reed sat in a California jail waiting to be hanged. Still in his teens, he was a thief and a murderer — and, before either, a drug addict. And now he was describing how he had first been "hooked" by a dope peddler, in a San Francisco pool room.

"Then this guy comes up to me and says he's got something that'll give me a wonderful kick. 'Aw, go on,' I tells him, 'I don't want your stuff.' But he keeps right on talking and telling me how fine it makes you feel, and then he says, 'You're a good sport, ain't you?' 'Yeah,' I says — 'Sure I'm a good sport.' 'Well,' he says, 'a good sport'll try anything once, won't he? A good sport ain't afraid.' And he holds out something and says, 'Here — you can try a dose for nothing.'"

The boy was silent; he looked down at the white knuckles of his clenched hands.

"Jeeze, I didn't want anybody to say I wasn't a good sport. . . . And anyway I was sort of curious by that time. He was giving it to me free and he told me where I could find him if I wanted some more."

The hands relaxed helplessly and the knuckles were faintly flushed. He looked up.

"Jeeze, what could I do? . . ."

The rest of the story was obvious. When the first effect wore off, Toughie found that he craved more, went to the peddler, and got it. The desire recurred at more or less regular intervals and each time his wants were supplied free of charge. When he had become a slave to the habit, he found that the drug was no longer a gift, but was to be had only at an exorbitant price. Furthermore, nature had automatically entered into the conspiracy and had established a "tolerance" in his system which necessitated a constant increase in the doses in order to obtain the same reaction. This meant money — and Toughie had no money.

He became a robber and eventually a murderer; was arrested, imprisoned, tried, and sentenced to be hanged. He appealed to the governor for a pardon so that he might devote his life to warning other young people against drugs. Naturally the governor did not and could not pardon him. But even though addicts are notorious liars, there is no reason to doubt the youth's story. Its beginning and its end are only too representative of the well-known practice of this illicit traffic.

THE UNIVERSAL MENACE

RESPECTABLE people are likely to think that the narcotic habit is an evil limited solely to the underworld and to the Orient. They deplore it, of course, but they merely shrug their shoulders: after all, these two worlds are far removed from theirs — the one socially and the other geographically. Yet recent revelations show that the high-powered drugs manufactured from the derivatives of opium are far more devastating than the smoking of opium itself is or ever was in the Orient, and also that no class in society is immune from these secret and sinister dangers.

Although authorities agree that all addicts are either criminals or potential criminals, one should not assume that the converse is equally true. John I. Cotter, whose positions as Sec-

* Copyright 1930 by Lyman Beecher Stowe.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

retary of the Court of Special Sessions of New York City and Secretary of the New York Narcotic Survey Committee give weight to his opinion, holds that no *first-class* criminal is or can be a slave to the habit. If such a criminal becomes an addict, he loses almost at once the physical and mental powers which brought him his infamous success. It is significant that dope peddlers are frequently their own best customers, whereas few, if any, of the men higher up — the brains of the traffic — ever touch the stuff. Certainly the Sherlock Holmes stories give a completely false picture. By no possibility could the great sleuth have retained his extraordinary abilities and still have been constantly crying, "Quick, Watson, the needle!"

"Narcotic Squad Makes Big Drug Haul on Liner." How many times, of late, have you noticed such headlines in the newspapers and wondered what it was all about? This article gives the answer by telling how drug addicts are "hooked," how narcotics are smuggled into the country, and how giant drug rings are organized to peddle the stuff through every city and town in the land.

This is not to deny that the drug habit leads to an entire disregard of consequences — a brazenness which may be mistaken for cleverness and bravery. Heroin, the most powerful of the opium derivative drugs and, in New York at least, the most commonly used (it is the favorite of over eighty per cent of the addicts in New York prisons), is especially conducive to this foolhardiness; indeed, its name comes from the fact that it makes the taker feel heroic. The heroin addict becomes obsessed by a sense of exalted ego which leads him to the destruction of life and property. While under the temporary magic of the stimulant, he loses all fear of what may follow his often rash acts. He becomes senselessly cruel. If he robs a person, for instance, he will kill him without compunction — and frequently without necessity.

I might cite innumerable instances of this madness, but I believe the following two stories will illustrate the point. A few years ago a gangster named Louis Cohen — a drug addict — spied an enemy gangster seated in a car which was parked in front of a New York police station. Though it was broad daylight, and in spite of the presence of a group of officers a few paces away, Cohen whipped out his gun and killed the man. Exhibit B is the case of an addict (also a criminal) who was driving through Wichita, Kansas, and was stopped by a policeman for disregarding some traffic regulation; without warning, and apparently without cause, the man shot the officer dead.

Perhaps these two instances — and there are many more — may give some hint as to why crimes of violence have shown such a marked increase within the past decade, and why drug addicts form over forty per cent of the inmates (excluding persons jailed for petty offenses) of the prisons of New York City.

There are equally interesting statistics and case histories which tend to disprove the supposition that narcotic indulgence is confined to the underworld. In a recent study of 1563 drug addict cases, over thirty-four per cent were found to come from the professional classes. Personal narratives — some of which may seem incredible — also indicate that the evil knows no social distinctions.

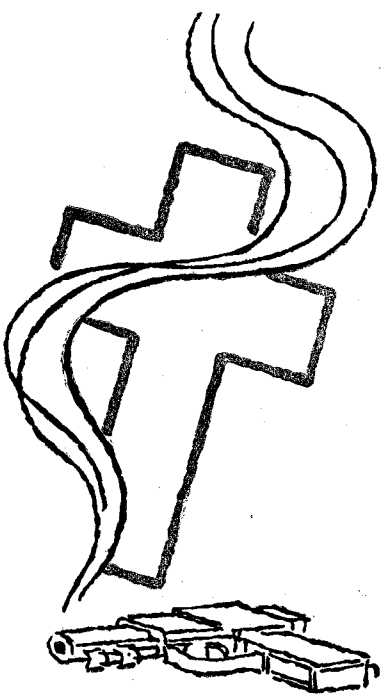
An attractive young wife, the daughter of a professor in one of our leading Eastern universities, fell into the drug habit and took to pawning everything she could lay hands on in order to get money to satisfy her craving. Her husband would return from a business trip to find that she had pawned practically the entire contents of their apartment. He finally refused to continue living with her, and this shock apparently enabled her to discontinue dope and to attempt a reform. It was not long, however, before she had succumbed again. This time, in company with a lover, she took to writing pleading letters to graduates of her father's university whereby she got several "loans." She and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

her companion were caught and they are now serving prison terms.

That a woman of culture and the best of training could so completely sacrifice to her appetite her home, husband, reputation, honesty, and even decency may appear — as I said — incredible. But it is true. It is merely a typical instance of the results of drug addiction. Similar cases could be recited almost without number.

Since the drug habit is a secret vice, it is impossible to estimate accurately the number of addicts in the country. The reckonings vary all the way from one hundred thousand to several millions. That of Judge Collins of the Court of General Sessions in New York, one of the most conservative authorities, is 166,000 known addicts of whom ten thousand are in New York City. This estimate is more impressive if one realizes that addiction is a disease one of whose symptoms is an intense proselyting zeal for converts. Such is the perversity of human nature under the influence of drugs that a man may loathe his habit and long to be rid of it, and yet at the same time will exercise the utmost ingenuity to involve those dearest to him in its toils. Thus a year or two ago a college Freshman became an addict and since then, impossible as it may seem, has converted his entire family — three brothers, two sisters, and father and mother — to the habit.



That the lad was so young when he first became an addict is typical of the narcotic situation. The ubiquitous agents of the great drug rings make a particular effort to gain recruits among young people. Ellen La Motte, one of the wisest and best-informed authorities on the drug problem, in her book, *The Ethics of Opium*, states that one-third of the addicts acquire the habit before they are twenty, and one-half before they are twenty-five. The technique of "hooking" greenhorns is, as with book agents, more or less definite. Usually it is similar to that described by the unfortunate Toughie Reed.

Where do these narcotics come from? Are they domestic or imported products? If the latter, how are they brought into this country? Perhaps the answers to these questions may point to an escape from the present conditions under which drug consumption is an increasing menace.

The Sources

There are 8600 tons of opium produced a year, although three hundred tons are sufficient for medical and scientific purposes. The fifty drug factories of the world are located in Switzerland, Germany, Japan, France, Holland, England, and the United States. And in spite of international conventions and many national anti-narcotic laws, they are merrily turning out many times the amount of drug derivatives legitimately required. Because of our great wealth and population we are getting more than our share of this plentiful supply. Our per capita rate of drug consumption is, in fact, one of the highest in the world.

This is only to be expected. We are wealthy, and drug addiction is an expensive luxury both for the nation and for individual addicts. The average expenditure per day per addict is about five dollars, making an annual outlay per person of $1825. Thus, assuming that Judge Collins' estimate of 166,000 addicts is accurate, the total annual expenditure for narcotics in the United States is $302,950,000.

Stephen G. Porter, Chairman of the Foreign Affairs Committee of the House of Representatives and another authority on the drug menace, believes that the resultant annual economic loss to the country is a billion dollars. This includes loss of earning capacity, loss of property in holdups and robberies, the cost of the arrest and prosecution of dope peddlers and smugglers, and their maintenance in prisons and other institutions. (More than thirty-two per cent of the prisoners in the Federal penitentiaries have been sentenced for violating the narcotic laws.)

Although the output of our own four drug factories increased between 1923 and 1928 from

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

twenty-three and a half tons to seventy tons, under the innocuous supervision of the Federal Narcotics Control Board, nevertheless ninety per cent of the habit-forming drugs, such as opium and its derivatives — morphine, codein, heroin — and also cocaine, are smuggled into this country; and eighty-five per cent of this is smuggled through the port of New York. Almost every steamer brings drugs to our shores.

One could hardly imagine anything easier to smuggle than white dust. Fashionably dressed women conceal it on their elegant persons or among their effects. It affords them easy money in large amounts. But such persons are only retailers, as are the members of the crews, who hide drugs in all manner of places throughout the ships and then sneak them ashore after port has been reached. One device is to put the forbidden narcotics in the water tanks of life boats.

The wholesale smugglers are the great international drug rings. They do business on a huge scale and supply the several drug rings now functioning within the country. Arnold Rothstein, the gambler who was murdered in a New York hotel in 1928, was the head of one of the latter organizations. Under the direction of the importers and the distributing agents, narcotics are furnished to peddlers who ply their trade in every city in the land. Sometimes the smugglers are caught — sometimes not. Just as this article is being written the newspapers contain stories of a large shipment of drugs which was seized by inspectors after a great liner had docked in New York. In this instance, the contraband was concealed in a trunk, but the hiding places are sometimes more difficult to locate.

In 1926 a consignment of packing cases alleged to contain toys being shipped from Hamburg, Germany, to Kobe, Japan, reached New York Harbor. The customs officials were suspicious and had the goods trailed from the Manhattan dock to South Brooklyn, from which point they were to continue their journey to Japan. The truck stopped at a loft where the packing cases were unloaded and replaced by others apparently identical. At this point all hands were arrested. The cases which had been unloaded were found to contain one hundred and twelve pounds of morphine and two hundred and twenty-five pounds of heroin.

These drugs had probably cost less than five thousand dollars; the profit on their sale in the United States would have been close to one hundred thousand dollars. Assistant District Attorney Edward Silver prosecuted the case with such vigor and skill that, in spite of the powerful influence of the drug ring heads, he secured a ten-year prison term for the man directly responsible, eight years for the assistant in charge of the loft, and two years for the driver of the truck. The evidence in the case disclosed the fact that five similar shipments, on which profits were presumably in the neighborhood of half a million dollars, had come in undisturbed during the three preceding months.

Anti-Narcotic Weapons

Without well-directed and unceasing effort, and also public enlightenment, little can be done to combat the drug menace. Fortunately, we have both to-day and in time shall have even more of each. One of the foremost leaders in the fight is Captain Richmond Pearson Hobson, who first came to the attention of the public as the man who sank the Merrimac and thus bottled up Santiago Harbor during the Spanish-American War. Captain Hobson organized the International Narcotic Education Association, of which he is president, and the World Conference on Narcotic Education, of which he is the secretary general. Both organizations are invaluable in the campaign against drugs.

An expert committee of the World Conference on Narcotic Education has, for example, made a study of the schoolbooks in which information on the effect of drugs and the drug traffic could be fittingly included and has prepared statements for insertion, with the approval of author and publisher, at appropriate points in the text.

These associations were the originators and sponsors of Narcotic Education Week during which an effort is made to unite the combined forces of the press, the pulpit, the platform, and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the radio in warning the public against the drug menace. The fourth such week was observed last February. It was immediately preceded by a conference held in New York at which available information on the problem was presented, discussed, and referred to the proper committees. Resolutions of policy on the various narcotic measures now before our Congress or the Opium Advisory Committee of the League of Nations were presented.

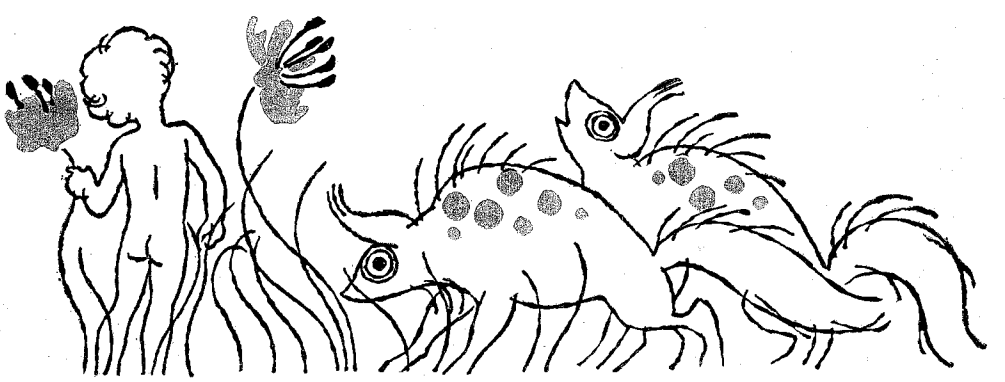
Since the drug problem is essentially international, the associations are about to open an office in Geneva and are arranging a world conference to meet in London in 1931. The last meeting of the Assembly of the League of Nations instructed the Opium Advisory Committee of the League to call a conference to frame a convention for limiting the output of drug factories to the medical and scientific requirements of the world. This committee has had a curious and interesting history. Until recently it has been dominated by the delegates representing the principal drug-manufacturing nations — France, Japan, Holland, Switzerland, Germany, and last and most important, Great Britain. While under this domination the committee confined itself to gathering information about the constant increase in the manufacture and distribution of dangerous drugs and to passing resolutions expressing pious regrets and vague hopes that something might be done about the matter.

Then, in 1925, the American delegates, headed by Congressman Porter, becoming disgusted with this pious futility, left the convention and refused to have anything further to do with the League's opium activities. Shortly thereafter, some of the delegates representing non-drug-manufacturing countries, like Venezuela, China, and Italy, began to see the cloven hoof beneath the saintly cloak of their associates, to whom the drug business meant huge profits for fellow nationals and important government revenues. Almost 24 per cent of the colonial revenues of the British Empire in the Far East are derived from taxes on opium.

The delegates of the victimized nations — the nations in which drugs are sold but not made — have finally, under the leadership of His Excellency M. Cavazzoni of Italy, and the pressure of public opinion, caused the Assembly to instruct the Opium Committee to call this convention. The committee, however, is showing no impatience to set the date for the conference, and in the meantime the drug manufacturers are reaping their usual profits from the illicit traffic.

The consensus of opinion among the disinterested students of the world's drug problem seems now to be focusing upon these two main objectives: first, the adoption of some enforceable plan which will limit the output of manufactured drugs to the world's legitimate medical and scientific needs; and second, the gradual reduction in the growth of the poppy from which opium is derived, and the coca leaf, the source of cocaine, to a similar basis. The authorities estimate that it will take at least twenty years to accomplish this limitation in growth, whereas the limitation in manufacture could be put into effect in a year.

Robert Underwood Johnson, former Ambassador to Italy, recently said to Captain Hobson, "Should it for any reason become necessary to discontinue all the efforts to improve human conditions except one, your anti-narcotic campaign is the one that should be continued." And the campaign *will* be continued. Its leaders are conducting it in the right fashion. They have their method and their goal. With the example of the prohibition blunder before them they are trying to avoid the error of having the law precede the public opinion essential to its enforcement.



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Drawing by Thomas Benrimo

Hoover and Wall Street

by GUSTAV CASSEL

Swedish Economist and Financial Expert

In the February FORUM, John T. Flynn had an article on "Mobilizing Deflation," in which he said that the months of speculation which preceded last fall's Stock Market crash hit the building trades hardest of all, and that President Hoover did the one thing needful when he sought "to reroute the credit released by the market crash into the building business again." All of this is now history, but financial experts are still disagreeing as to the causes of the panic and the wisdom of the government's attempt to ease the situation. Therefore THE FORUM asked one of Europe's greatest authorities on fiscal problems for his opinion; and in brief outline he tells what he thinks caused the crash and why he believes the government blundered in its interference.

LET ME answer you by stating the fundamental facts of the recent economic development in the United States.

1. From the autumn of 1927 to the autumn of 1929 the United States went through a period of extraordinary prosperity.

2. In this period the Federal Reserve System managed in a masterly way its true function of supplying the country with stable money, the general level of commodity prices being kept throughout the period at a practically constant height.

3. The Federal Reserve wanted, however, to extend its functions to a control of the Stock Exchange, and from the spring of 1928 tried to combat speculation. This attempt was a most complete failure. Speculation went on for a year and a half, and at the end collapsed under the weight of its own exaggerations.

4. In the second half of 1929 the growing scarcity of capital caused a contraction of the construction industries and the rising tide of the economic life of the country came to an end. This fact aggravated the situation for the Stock Exchange.

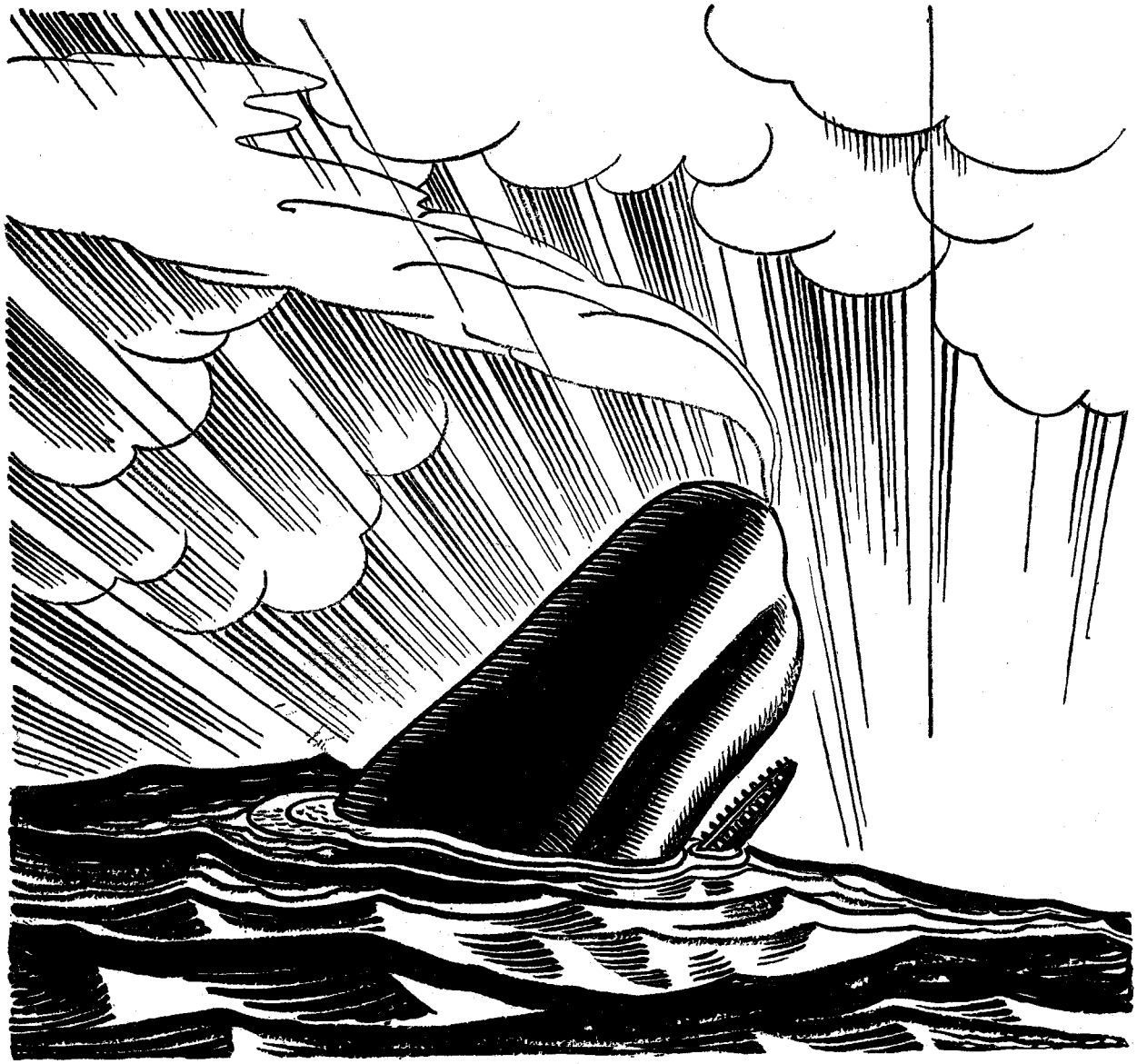
5. In the latter part of 1929 the Federal Reserve System, in its endeavor to combat the Stock Exchange speculation, unduly restricted its supply of means of payment, with the result that the general level of commodity prices was pressed down from 149 in July to 141 in December. (Professor Fisher's index.) The consequence of this unnecessary deflation was a general economic depression.

6. The government stepped in to better the situation by aid of extraordinary capital expenditures. This was hardly the means to meet difficulties to an essential part of the nation's economic structure caused by scarcity of capital.

7. The extension of official activity beyond its natural limits was, both in the case of the Federal Reserve System and in the case of the government, dictated by the theory that the Stock Exchange speculation drew capital from productive use, and that a collapse of the speculation set capital free and made it available for productive purposes. This theory is absolutely wrong.

I leave to you to draw your own conclusions as to the wisdom of official interference.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



MOBY DICK

by

ROCKWELL KENT

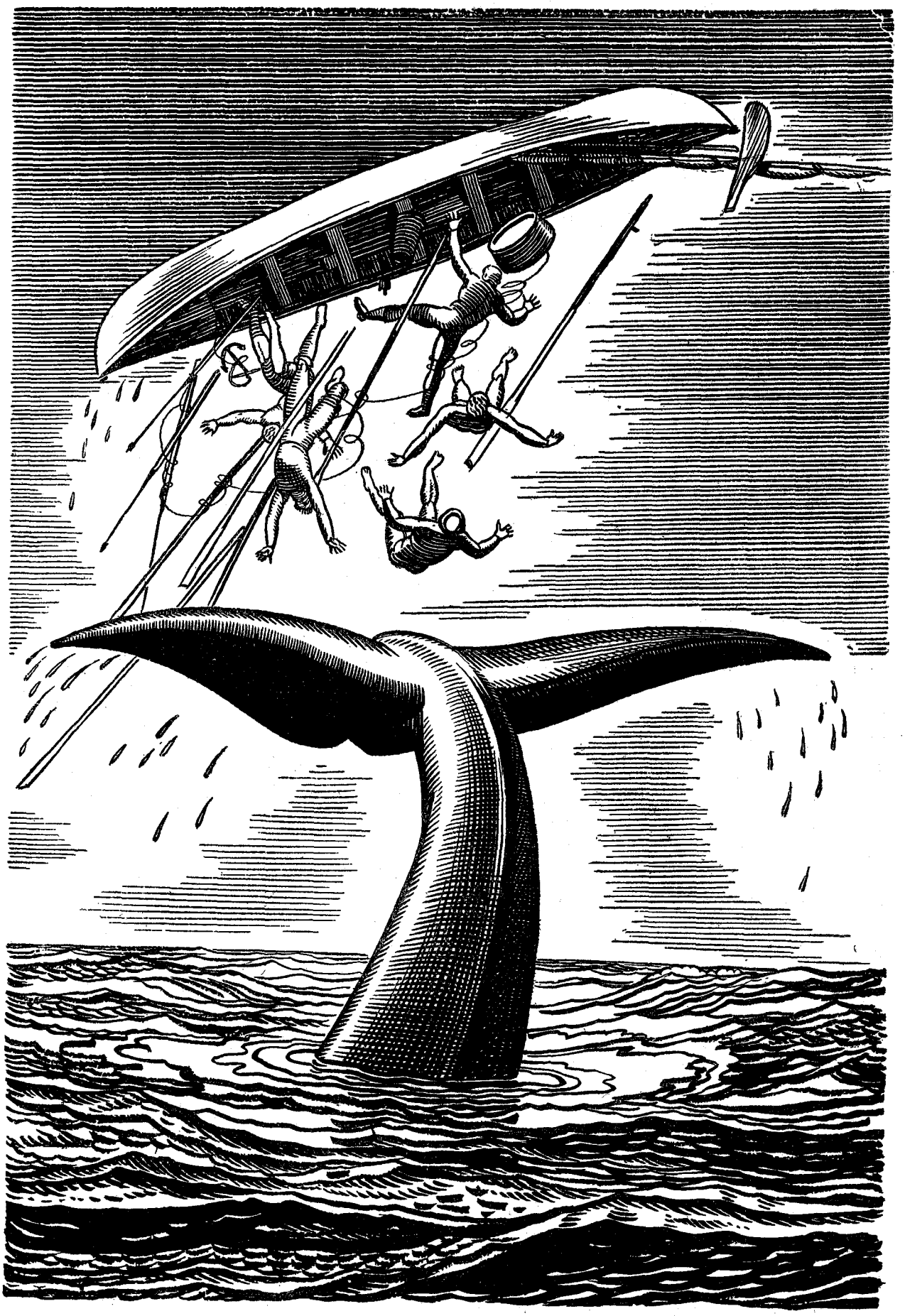
(*Above*)

"THERE she blows!—there she blows! A hump like a snow-hill! It is Moby Dick!"

(*Right*)

IN that wild simultaneousness of a thousand concreted perils, Ahab's yet unstricken boat seemed drawn up towards heaven by invisible wires,—as, arrow-like, . . . the White Whale dashed . . . against its bottom, and sent it, turning over and over, into the air.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



THESE drawings for the Lakeside Press edition of Melville are reproduced, courtesy the artist and Weyhe Gallery.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Drawings by Weldon Bailey

BAD BLOOD

by M. C. BLACKMAN

I

You remember that smart-alecky yeller boy by the name of Dave Tolliver, don't you? The one that wanted to be nigger farm demonstration agent. Well, he's done his stretch on the county prison farm and is back in town. I saw him the other night when I looked in at Black Joe's joint, and I guess his little vacation up the river didn't agree with him any too well. Being chief deputy sheriff, I see the overseers now and then, and I hear he wasn't treated like a honored guest up there.

You remember what a slick-looking young buck he used to be, always wearing clothes good enough for any white man and going around with his head in the air like he was somebody instead of just a nigger. Well, you wouldn't know him now. When I saw him the other night, he was wearing a pair of dirty old overalls, and his hair, which he used to keep smoothed down so pretty, looked like it hadn't been combed for a week.

His eyes was all bloodshot and them missing front teeth of his didn't help his looks any. I had to laugh when I saw 'em, because I remembered the time I jarred 'em loose for him. He ain't working and it seems he don't aim to. Joe was telling me he is drinking himself to death and sitting in on all the crap games he can find; and I wouldn't be surprised to see him back up the river again before very long, if somebody don't kill him first. He's got the makings of a real bad actor in him.

And it just goes to prove what I've always said. Blood will tell, and a nigger is just a nigger, no matter how hard he tries to be something else. You writing guys are always looking for stories. Why don't you make up one about him, proving how bad blood always shows up in the end?

This Dave Tolliver is three-quarters white, and he thought he was better than a lot of white men, but that nigger streak was too much for him and you see where he is now. As long as you've got one drop of black blood in you, you're a nigger and there's no getting around it.

II

The trouble with this Dave was that he had too dam' much education. Education is the ruination of niggers down here in the South. They can't stand it. It gives 'em high-falutin notions and makes 'em think they're too good for what they was born to be—which is common laborers. The sooner some white men around here learn that, the better it will be for the niggers. There are plenty of white men in this country who think a nigger, if he's smart, has got as much right as anybody to educate himself and do a white man's work. I say keep the white men's jobs for white men and let the niggers stay where they belong.

And if you ask me, I'll say these nigger-loving white men around here are no better than the black bastards they're taking such a interest in. There was some of them came to court and tried to get Dave Tolliver out of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that scrape he got into, but they didn't have any luck.

Dave Tolliver's mammy was just like him, a tony high-brown bitch who was too smart for her own good. She was one of old man Bentley's niggers and I used to know her when my old man was working shares on the Bentley plantation. Mr. Bentley found out she had a little sense and he had her educated so she could be a nurse and "companion," as he called it, for his children. Now for me, give me one of your ignorant, old black mammies any day to look after *my* children.

Miranda was a good-looking wench and when she come back from school, she wouldn't even look at the field niggers on the plantation. But what was worse, she thought she was better than some of us white boys. Yes sir, she did. She give me some back talk when I started kidding her one day, but I fixed her for it later. Then she went to old man Bentley and told him a mess of lies about me getting her in trouble, and he run me off the place. Can you imagine a white man taking the word of a nigger wench against another white man? Well, he was that kind.

After old man Bentley died, I used to go back to the plantation to visit my folks, and I saw this brat of hers running around the place. He took after her in every way. One of these smart, uppity nigger kids. She wouldn't let him work in the fields except in the summer. Winters she sent him to school, and it wasn't long till he graduated from the nigger high school here in town.

But even that didn't suit him. He went off up North, where they let niggers sit in the same classes with white boys and girls, and worked himself through college. He come back with a diploma and a lot of high-falutin notions about how he was going to uplift his race, or some such bunk.

He started working on some of the big guns in town — the bankers and the cotton buyers and such — trying to get them to pull wires and have this here Extension Service at the state university appoint a nigger to be farm demonstration agent. He was aiming to get appointed to the job, you see, and teach the nigger farmers in the county how to farm scientific and run their farms like it was a regular business.

The men he talked to had influence, and they fell for his notions. They took it up with the Extension Service, and it seemed like it was going through. But Dave couldn't wait until he was appointed regular. He was on fire to start uplifting the coons; so he started in right away. He went out to this nigger settlement at Perry, ten miles from town, and set up headquarters. He rented himself a house and lived in it. He begun holding meetings and giving demonstrations and the like, and the niggers ate it up. It was all free, you see, and Dave was giving his time for nothing, hoping to get the job permanent if the Extension Service approved the idea. I heard all this through my brother-in-law who runs a store out there at Perry and deals mostly with niggers.

About that time I got appointed deputy by the sheriff. The sheriff didn't like me any too well and he don't yet, for some reason I never could figger out, but my brother-in-law is a big property owner in this county and he's got pull. So I got appointed, and my brother-in-law would call me once in a while to come out and quiet down little rumpuses in the settlement. He didn't like for the niggers who traded with him to drink too much corn liquor, so I made a few raids for him.

III

ABOUT two, three months after Yeller Dave got started out there my brother-in-law come to town and stopped in to see me. You know him, don't you? Well, there's a good example of what I was telling you, about the difference between a white man and a nigger. Jim never had any education to speak of, and this mulatto had about all there is. Look at 'em now. The nigger's going to the dogs as fast as he can, and Jim is rich and respected.

Anyway, as I was telling you, Jim come to see me.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Hello, Jim," I said. "How's business?"

"Bum," he said. Jim don't waste words.

I laughed. "You can't kid me," I said. "Don't I know the niggers out at Perry are putting in bigger crops than ever before, and don't I know they got to be furnished with groceries and clothes and feed and tools until the crops is made? And you the only storekeeper in the settlement."

"Yeah," said Jim, "but business is rotten."

I saw he wasn't joking. "What's the trouble, Jim?" I asked him.

"A yellow bastard by the name of Dave Tolliver is the trouble," he said.

Well, that was queer, and I asked him how come.

"He's stirring up the niggers," he said.

I said, "Hell, Jim, that bunk he's spreading can't do no harm, can it? They got to have supplies even to farm scientific. That dam' mulatto can't hurt you none."

"That's what you think," Jim snorted. "Know what he's putting my niggers up to? Well, I'll tell you. About half of 'em are borrowing money on their crops from the banks, and they come to me and want to pay cash for what they get. And they're letting this educated coon keep their accounts straight for 'em."

"The hell you say!" I said.

"Yeah," said Jim. "I can't make no money selling for cash."

You know how these country stores work, don't you? The storekeeper carries the niggers the year round, letting 'em have the things they need; and when the crops are made, they bring their cotton to him and settle up. Jim's smart, and he always sees to it that each nigger gets a little cash over and above what he owes. That mostly keeps 'em contented and they don't ask no questions; but if they do, Jim can always show 'em on paper just where everything went. He figgers he might as well get it as the next man, and he treats his niggers square. I knew him to lose money on one of his accounts one year, on account of the coon being sick and not able to work a full crop. But when the time come to settle, Jim just took what little cotton the nig had, wrote the debt off the books, and handed him ten dollars in cash, without making any to-do over it at all. Of course he got it back next year — but if the nigger had run out on him he'd a been loser that much, wouldn't he?

But Jim had more grief to tell me this time he dropped in to see me. "That ain't all," he said. "Instead of buying seed and fertilizer from me like they used to, they're chipping in and ordering it by the carload."

"That's a hell of a note," I said.

Jim sat and thought awhile. "You know," he said to me, "if this Dave Tolliver gets appointed to be permanent demonstration agent, it's going to mess up my business. And I don't allow no saddle-colored coon to horn in on my affairs."

We sat and talked a while longer and then Jim went back home. I didn't hear any more news from out Perry way until about a week later. I was hanging around the jail on a Saturday night and the sheriff got a tip on a still out at the Perry settlement. He sent me and another deputy out to see about it.

We found the man where he said he'd be, and he was a stool pigeon I never saw before.

"It's this yeller nigger, Dave Tolliver," he told us. "He's out here organizing the nigger farmers, but he's making corn whisky and peddling it on the side when nobody's looking."

I said, "So that's the way he's uplifting these black bastards out here. Well, we'll uplift him a little."

IV

We didn't have any trouble finding Tolliver's place, because there was niggers there from all over the county. He was organizing what he called the Negro Farmers' Coöperative Union, and the coons was all for it. We waited around until the meeting was over and listened to the yeller boy talk. I *will* say he was a smooth talker, but he was telling 'em things which sounded like plotting against the whites.

I don't mean he was advising 'em to rise up against the white folks. He was too smart for that. He told 'em to stay in their places and mind their own business, but to work together

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for the good of all and have what he called "community and racial pride." He explained how they could learn to manage their farms in a business way and make more money, so they could send their children to school and lift up the race until it could respect itself and make the white people respect it too. A lot more bunk like that. Imagine honest white people respecting a bunk of niggers!

They all promised to join the union at the next meeting and then they went home. Me and this other deputy went up to the front of the room where Tolliver was still sitting at a table. His eyes was shining like those nuts you see preaching on the street corners, and he was smiling a little to himself. Oh, he was cocky, all right, and thought he had the world by the tail with a downhill pull.

"Dave Tolliver," I said, "You're under arrest."

He looked at us goofy-like, as if he didn't hear or didn't get it. But in a second he jumped up and I could see he had come back to earth.

"Under arrest?" he said. "What for?"

"We have information that you've been making liquor on this place and peddling it to these niggers out here," I said.

Then he laughed. "Oh, I am sure there has been some mistake," he says, as polite as you please. "There has never been a drop of liquor on this place."

"That may be true," I said, sarcastic, "but you'll pardon us if we don't take your word for it. We'll just look around, and if we find any liquor, you're under arrest. If we don't, you ain't."

"That suits me perfectly," he said. "Shall I assist you in your search?" That's the way he talked.

"You'll come along," I told him. "Keep an eye on him, Bill."

We looked through the house and didn't find anything. Then we went outside and looked around and didn't find anything until we come to a little shed in back of the house. And there we found the prettiest little still you ever saw, all set up and everything. And in one corner was two gallons of corn liquor in glass jugs.

"Looks like quite a few drops on the place," I said to him.

He's almost white, you know, but he turned several shades whiter. He couldn't say a word for a minute, and then he swore up and down for ten minutes straight that he had never seen the stuff before.

"That's what they all say," I told him.

He was quiet a minute, then he turned to me with the nastiest look I ever saw on a man's face. "I understand," he said.

The way he said it burned me up. I grabbed him by the collar and shook a fist in his face. "You understand what?" I hollered at him. "You listen to me, you lemon-colored bastard. You're no better than any other nigger and if you know what's good for you, you'll keep your tongue still in your head."

He never said another word after that, and we brought him back to town.

You know how the trial come out. His lawyers tried to talk about a frame-up; but Jim, who's got a lot of influence, put a stop to that and got in behind the prosecutor. The judge give Tolliver six months on the county farm.

V

After the trial we took him back to the jail to wait for his ride up the river, and I give him a little lecture.

"You see," I told him, "you thought you was as good as a white man just because you're educated, but blood will tell. You're three-quarters white, but you're just a nigger like the rest of 'em, and the sooner you find it out, the better for you."

He didn't answer me, but one of the boys in the jail made a wise crack just then and laughed. Tolliver turned around and looked at me and said, "That's a dam' lie."

I was the closest to him, so I let him have it right in the mouth. I darn near ruined my fist, but he spit teeth and blood for five minutes; so it was worth it.

What this other deputy said was a lie, all right — a goddam lie; but I wasn't going to stand by and hear a nigger call a white man a liar. I told you about old man Bentley running me off the place on account of the dirty lies

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Miranda Tolliver told him about me when she got knocked up. Well, that story got out and the boys are always kidding me about it. I don't get sore, because I know they don't mean anything by it, but ever' once in a while they make some crack about it.

You can see my nose is kind of hooked, and it just happens that Dave Tolliver's is hooked the same way; so this deputy sheriff made a wise crack about the resemblance and that was what caused Tolliver to call him a liar.

I'll bet he won't call another white man a liar for a long time.

After he went up the river the Negro Farmers' Coöperative Union fell through and the Extension Service decided it wouldn't hire any nigger demonstration agents yet awhile. The niggers out at Perry went back to Jim and he took 'em back on the books and business is fine this year.

Jim must of talked me up around the county because not long ago the sheriff come to me and said that since I had been spoken of highly by a number of people, he had decided to make me chief deputy. So he did.

This Dave Tolliver must of had a pretty tough time up the river because I think he's gone a little cracked. I'm not one to kick a man when he's down, so when I saw him the other night at Black Joe's joint, I said to him: "Dave, why don't you straighten up now and go to work somewhere? I hear they need men out at the sawmill. There's no use sulking around like this and inviting more trouble."

He looked up at me with his bloodshot eyes.

"Well, I'll tell you," he said. "I have decided you were right when you said blood will tell. My mother always told me I had bad blood in my veins, but I didn't know until lately just how bad it was."

Then he threw back his head and laughed and laughed, like a yellow devil. It made me shiver, I'll swear it did.

Now, what the hell was so funny about that?

The Naval FUMBLE

by RAYMOND LESLIE BUELL

I

AFTER three months of arduous negotiation, the London Naval Conference has come to an end. The chief result of this conference is a battleship holiday and a treaty fixing the ratios of the British, American, and Japanese fleets. President Hoover, a week before the treaty was signed, hastened to announce that he was "greatly pleased with the final success" of the conference. He and other spokesmen credit this conference with three outstanding results. First, it gives the United States "parity" with the British Empire. Second, it limits the size of the three leading navies, thus bringing to an end naval rivalry which in the past has been a cause of war. Third, it is claimed that it has achieved actual reduction.

There is no doubt that the treaty gives parity to the United States. But does the treaty actually insure limitation? Does it secure reduction? Let us examine the second question first.

President Hoover sturdily asserts that the London Conference means a reduction of 364,000 tons in the American navy. He arrives at this figure by comparing the American navy under the new treaty with the navy we would have had to build to achieve parity upon the basis of the British demands at the ill-fated 1927 conference. This basis of comparison is not impressive. One might as well say that the Chrysler Tower is not the highest building in New York because Sears-Roebuck once contemplated the erection of a higher one. Reduction means reduction. And the simplest test is to compare the tonnage of the American fleet authorized in the new treaty with the tonnage of the fleet on the eve of the conference. In January, 1930, the strength of the American navy was 1,121,400 tons. The London Treaty authorizes us to maintain a fleet of 1,114,600 tons — a saving of less than 7000 tons. If this is reduction, it is not worth writing home about.

From the financial point of view, the one substantial achievement of the conference was

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Drawing by Johan Bull

the agreement of the powers to postpone the construction of twenty-six battleships until 1936. This decision probably means the eventual doom of the battleship, and for the United States it means a temporary saving of about $300,000,000. But if we build by 1936 all the ships authorized in other parts of the treaty, we must expend nearly a billion dollars. This will mean an increase of about 400 per cent in our annual expenditures on new construction.

Now the replacement of a certain number of vessels upon reaching the age limit is necessary. Nevertheless, the London Treaty authorizes the United States not only to replace certain destroyer and submarine tonnage, but actually to increase tonnage in cruisers and aircraft carriers. Had such additional construction been necessary to obtain "parity" with Great Britain, it might be justified. But it is difficult to believe that this is so. Had the American delegation accepted the British proposal to reduce aircraft carrier tonnage, and had it itself proposed a further reduction in battleships, which undoubtedly would have been accepted by the other powers, a real reduction of 150,000 tons each in the American and British fleets would have been made. Such reduction did not take place largely because of the attitude of the United States.

As far as naval matters go, the chief concession made by the United States was to forego its demand to build a new "Rodney." The very fact that the American delegation asked the right to build another super-battleship shows the extent to which it was dominated by navalism. It cannot be said that the American delegation lived up to President Hoover's promise: "We will reduce our naval strength in proportion to any other. Having said that, it only remains for the others to say how low they will go. It cannot be too low for us."

The London Naval Treaty does not, therefore, achieve the measure of reduction that was possible, apart from the problem created by France and Italy. We have no assurance, moreover, that the figures fixed in the three-power treaty will not be increased overnight. These figures bind only England, the United States, and Japan. They do not bind France or Italy, for reasons later discussed. All that the three-power treaty does, therefore, is to fix the ratios between Britain, the United States, and Japan. It does not stabilize naval tonnages. It theoretically ends competition among the three leading powers, but it does not end competition among Britain, France, and Italy.

II

Viewed superficially, the London Naval Conference failed to achieve a five-power agreement because of the high tonnage demand of France and because of Italy's insistence upon parity with France. Although the British Government had reduced its naval requirements more drastically than any other power, it necessarily looked with misgiving upon any proposal to increase the size of the French and Italian fleets so that, together or separately, they could dominate the Mediterranean. The first problem confronting the London Conference, therefore, was to secure a reduction in the French naval figures.

From the outset France made it clear that she would consent to this in return for international guarantees. These guarantees should provide for a system of international courts, and also for a police system to curb an aggressor state. The League of Nations and the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

World Court have attempted to establish machinery embodying these principles. While these two institutions have made notable progress during the last ten years, they have not yet given to the world a sense of security. One reason for this retarded development has been the attitude of the United States.

At the opening of the London Conference the United States had not joined the World Court, nor had it agreed to accept any conference system for the pacific settlement of disputes. Although the United States had declared that "good faith" was the only sanction necessary for treaties, the American Congress had enacted the fifteen-cruiser bill in the very year that it accepted the anti-war pact. Our insistence upon naval parity and our silence in regard to peace machinery simply increased the belief of other powers that they had to rely for security upon military establishments.

Moreover, during recent years the United States has been more and more insistent upon the "freedom of the seas." One motive advanced for enacting the fifteen-cruiser bill was to prevent a recurrence of those interferences which American commerce had suffered during the World War. This insistence on the "right" to trade with belligerents was diametrically opposed to the League view that an aggressor state should be boycotted. Under the Covenant, League members promised to impose an economic boycott against an aggressor. Now any such blockade would inevitably interfere with American trade, and if the American navy should resist such interference, a clash would be inevitable.

Before the London Conference many Englishmen declared that the British navy would not participate in any League blockade which involved trouble with America. Unable, therefore, to count upon the coöperation of the British fleet against an aggressor, France believed it was necessary to increase its naval demands. But if the fear of a clash with America over a League blockade could be removed, and if the British would dispel all doubt as to their willingness to participate in a blockade against an aggressor, the French naval demands could come down. Such was the basis of French policy. It would have won more support had France emphasized compulsory arbitration rather than economic sanctions. Nevertheless, France had already agreed to the compulsory arbitration of legal disputes by the World Court.

III

The first step in solving these difficulties lay in defining the attitude of the United States toward peace machinery and toward a League blockade. It was not suggested that the United States should agree to impose sanctions against an aggressor. But it was obvious that Britain could take no steps toward satisfying the French position until the fear of a clash with the United States was removed. To remove this fear it was informally proposed that the United States and other powers should enter into a consultative pact providing for a joint conference in case of disputes threatening to lead to war.

The participation of the United States in such conferences would strengthen existing peace machinery. If, in spite of consultation, war should break out, the governments would be able to agree as to which state was the aggressor. If the United States agreed that a specified state was the aggressor, League members could proceed to apply an economic blockade without fear of a clash with the American navy. If the United States disagreed, in all probability no blockade would be imposed. The acceptance of the consultative pact was therefore a matter of self-interest to the United States, because such an arrangement would give it a veto over a League blockade.

If at the opening of the conference the United States had boldly grappled with this problem — if it had announced that it was interested in strengthening peace machinery — it is probable that the whole atmosphere of the conference might have been different and a more successful result achieved. The idea of a consultative pact had been sanctioned in the Republican platform of 1920. It had been accepted for certain areas by the United States in the Pact of the Pacific of 1921 and in the Pan-American Conciliation Treaty of 1929. It had been endorsed by President Hoover.

In spite of this, the American delegation at London took fright at the idea. For three weeks it remained silent. And on March 11 it announced that the United States could not accept a consultative pact in return for French naval reduction, since this would imply an "alliance"; it would mean that if France

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

became involved in a war, France would be justified in calling upon the American navy for aid.

Now, France had never requested any form of aid from the United States, and no one could understand how such aid could be implied from a consultative pact, especially if the United States accepted the pact on the express understanding that it involved only the obligation to confer.

Consequently the Stimson statement was clearly unsatisfactory to a large section of American opinion. Pointing out that if the conference failed at this juncture, the responsibility would rest with the United States, prominent newspapers and various organizations insistently demanded the reopening of the consultative question. Every day evidence increased that the conference was moving into more and more dangerous waters. M. Briand had gone home. The political relationship of all five powers had become strained if not embittered. The conclusion of a three-power pact in this atmosphere would have been disastrous to the peace of Europe; it is even doubtful whether a three-power pact based on the Rapidan figures could have been concluded.

Finally realizing the necessity of exploring the political difficulties, the American delegation issued a midnight statement on March 26 reversing its position. It now declared that it would consider a consultative pact on condition that the French demand for security be first satisfied by other means.

IV

Although no five-power pact was finally concluded, the American decision was one of those imponderable factors that changed the whole atmosphere of the conference. M. Briand now returned, and the negotiations that followed did something to remove the bitterness created earlier. Nevertheless, it was not possible to eradicate entirely the harm done by the original American statement of March 11. The confusion in the minds of American delegates between the system of prewar alliances and the new conference procedure and their exaggerated fears of "entanglements" had increased sentiment against League commitments in England and had made difficult the subsequent negotiations between Mr. MacDonald and M. Briand.

France and England, however, were finally successful in reaching a formula whereby all doubts as to the willingness of Great Britain to participate in a League blockade would be removed. But just as an agreement was being reached and just as France was considering a reduction in its figures, Italy reiterated its demand for parity with France. Contaminated by the example of the United States, Mussolini had become infected with the "parity" disease, and nothing could swerve him from it. French interests are world wide, whereas Italian interests are concentrated in the Mediterranean. France naturally believed, then, that Italian parity meant Italian hegemony in the Mediterranean, and that compliance with this demand would simply encourage Italy in its desire to dispossess French interests in North Africa. The ambitions of Fascism thus intervened to obstruct a settlement.

As long as France kept its naval figures high, there was no danger that a financially weak Italy could build up to parity. But if France reduced its figures in accordance with British and American wishes, there was a real danger that Italy might actually achieve parity. It would have been possible for France to enter a four-power pact, leaving Italy out in the cold. But M. Briand realized that bad as relations between France and Italy had become as a result of the conference, they would be much worse if Italy were isolated. Consequently it was agreed that Britain, the United States, and Japan should sign a three-power pact, and that the conference should then adjourn in order to give France and Italy further time to settle their differences.

While the size of the French and Italian navies is not of immediate concern to the United States, it is of vital concern to the British people. It is a tribute to the good will of the MacDonald government that it was willing to accept a three-power pact which does not establish a definite superiority of the British fleet over the French fleet. The MacDonald government has not increased its naval demands as a result of the failure to reduce the French naval program. It has merely insisted upon the insertion of the escalator clause whereby each of the three powers may expand their fleets in the event of increases by non-treaty powers.

If subsequent negotiations smooth the ruf-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fied feelings of the London powers and bring about an agreement between France and Italy, the escalator clause will lose its importance. Already it seems that France has agreed to slow up its building program. But if conditions between France, Italy, and Britain should become worse rather than better, the escalator clause may become a source of international misunderstanding and ill will.

Suppose, for example, that the French Government should proceed with its building program to such a point that at the end of two years the British Government would feel obliged to serve notice that it must increase its destroyer and cruiser tonnage by 50,000 tons. Regardless of the actual wording of the escalator clause, the British would inevitably consult with the United States before serving such a notice, and as a result of such consultation the statement would inevitably be made that Britain and the United States were acting jointly to bring pressure upon France — that France was being confronted by an Anglo-American entente.

Moreover, an increase of 50,000 tons in the British fleet would lead to a demand for a similar increase in the American navy. The professional Anglophobes in this country, while supporting such an increase, would, regardless of the terms of the treaty, accuse the British Government of taking the lead in reviving naval competition. Believers in reduction, on the other hand, would feel that they had been duped as to the actual results of the London Conference.

V

THE naval treaty, therefore, may be criticized on the ground that it does not achieve the fullest measure of reduction that was possible, and that it does not, because of the escalator clause, insure naval stability. The treaty, however, does provide for a battleship holiday, it fixes the ratios of the three leading fleets, and it defines the principle of parity. These gains must not be lightly thrown away.

As far as the United States is concerned, the advantages of the three-power pact may be secured without its disadvantages by the immediate ratification of the treaty subject to the understanding that the United States will not build up to the treaty standard or make use of the escalator clause. No better means of involving ourselves in "entanglements" could be found than in attempting to match British increases under the escalator clause, gun for gun. The only means of dissociating ourselves from the political implications of this clause is through a policy which refuses to make use of it.

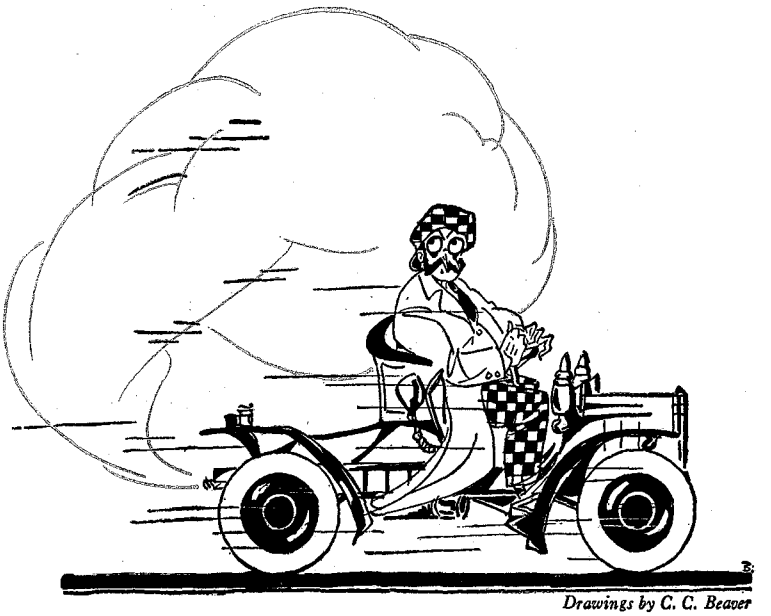
Besides, there is no good reason why we should build up to the treaty standard. In his speech to the D.A.R., President Hoover significantly declared: "We are not only more free from attack, but our people are more free from the haunting fear of attack than are any other people in the world." If this is true, why do we need to quadruple our expenditures for naval construction during the next six years? If war should come, victory would not go to the nation having an initial cruiser advantage. It would go to the nation having the greatest moral stamina and the greatest industrial organization. The London Treaty recognizes the principle of parity — and therefore satisfies American prestige. We can prove our faith in the anti-war pact and in the other institutions of peace by refusing to build up to parity.

It is even more necessary that the United States assist in the development of the machinery of peace. The experience of the last ten years conclusively proves that the drastic reduction of armaments, on land and upon the sea, depends upon the establishment of methods whereby disputes may be settled in accordance with justice and law. Only when such methods are firmly established will the alliances and ententes responsible for past "entanglements" disappear.

Those people who declare that international coöperation means foreign "involvements" do not understand the present position of the United States. Our vast industrial and financial strength casts a shadow over the whole of mankind. The American navy is not only an instrument of defense, it is potentially one of the most powerful instruments for aggression in the world. Already we have subconsciously projected ourselves into a hundred international rivalries. In abstaining in the name of "isolation" from participating in machinery to control these rivalries, we simply increase the likelihood of war. The only real safeguard against "entanglements" is genuine international coöperation.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Deadly Carbon Monoxide



Drawings by C. C. Beaver

***by* E. E. FREE**

CENTURIES before Socrates drank the hemlock, men knew that anyone shut in a small room with a brazier of burning charcoal would be taken out dead. Even savages knew, as they know now, that because of some terrible poison — the oldest known to mankind — safe fires are to be built only at the mouths of caves and not in the unventilated depths. We now recognize the poison to be carbon monoxide, and its presence in long-unopened caves or tombs probably explains the mysterious deaths of early excavators and tomb robbers, and may be responsible, it has been suggested, for the legends of Pharaoh's curse.

It is this gas which is the secret of the deadly "black damp" of mines. It exists in volcanoes and astronomers have identified it in comets' tails. For the most part it is the offspring of combustion. "Poisoning by carbon monoxide," says a recent report by a committee of the American Medical Association, "is one of the hazards of civilized life that can never be entirely eliminated. It is inherent in the use of fire."

This hazard has been increased by the universal use of automobiles. Thanks to education, however, the deaths caused by breathing poisonous exhaust fumes accumulated in small garages are decreasing. The number of carbon monoxide deaths due to imperfect household furnaces, stopped flues, and devices like unventilated gas heaters in bathrooms is more than ten times that due to poisonous gases from automobile engines.

When anything containing carbon burns with plenty of oxygen, the gas formed is carbon dioxide — the harmless gas of soda water. Formation of carbon dioxide requires two atoms of oxygen for each atom of carbon. If the oxygen at hand is not enough for this, the monoxide gas is formed; this gas has only one oxygen atom to each atom of carbon. This is why carbon monoxide is often formed in burning buildings, where too little oxygen reaches the inside of the fire to saturate all the carbon that is hot enough to burn.

This chemical difference between the two carbon sisters, Mono and Di, is the reason, too, why the former is poisonous and the latter harmless. Mono is unsatisfied. She always yearns to combine with something else — preferably with more oxygen, if any is available and if the surroundings are hot enough; but almost any other eager chemical will do if hot oxygen is lacking.

Breathed into human lungs, carbon monoxide finds just such an eager chemical in the red hæmoglobin of the blood, which is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

continually avid to combine with fresh oxygen and carry it around the body in the blood corpuscles. With this hæmoglobin the carbon monoxide promptly combines; and it so utterly absorbs this blood chemical that, just as improper love affairs so often corrupt one lover or both, the blood becomes for a time unfit for its regular job of carrying oxygen.

This explains carbon monoxide poisoning. There is no reason to believe that the gas itself is deadly. It merely ruins the oxygen-carrying power of the blood so that the brain and other organs slowly suffocate. In the body of a person who has died of carbon monoxide, spectroscopic tests will detect, even years later, this compound of the fatal gas with the blood chemical, still unchanged.

Such suffocation gives almost no warning and is easily mistaken, even by physicians, for quite different conditions — for example, for intoxication by alcohol. Three Englishmen were riding recently in a closed automobile through a storm. By some mischance the car slid off the road into water which came up to its floor boards. The exhaust was submerged. Not realizing their danger, the three men sat for a time in the car, leaving the engine running in order to avoid getting out to start it again, should that be necessary. Two died. When the driver, who happened to be beside an open window, finally realized that something was wrong, he staggered out of the car and made his way to near-by solid ground. He was promptly arrested for drunkenness, with a charge of causing the deaths of his companions added later when the bodies were found.

Fortunately for the driver, these circumstances were published in the newspapers and attracted the attention of experts familiar with the effects of carbon monoxide, notably Professor J. S. Haldane and Dr. Leonard Hill. An investigation followed and it was proved that the driver was not drunk but poisoned, and that the others had died from poisonous gases forced into the body of the car by the submergence of the exhaust pipe.

The alcoholic picture of carbon monoxide poisoning even includes the familiar conviction of the victim that he is all right and quite able to care for himself. Once, years ago, Professor Haldane was experimenting on himself, and he began to appear rather inebriate because of the lack of oxygen in the air he was breathing. His assistants were compelled, it is reported, to drag him forcibly out of the experimental chamber, while he protested volubly, if thickly, that he was "abslootly aw' ri'."

Recently Mr. Walter Child noted in the London *Times* two signs which possibly may be general enough to serve as warnings of dangerous poisoning. They agree, at least, with my own experience. One sign of beginning poisoning, Mr. Child writes, is a slight hardening, swelling, and throbbing of the arteries where the pulse can be felt in one's temples. The other is a feeling of weakness in the backs of the legs, as if one wanted very much to sit down.

It may be that everybody does not feel these symptoms from carbon monoxide. Certainly they can be caused by other substances, notably alcohol. Nevertheless, it is probably wise for anyone in a closed automobile or an ill-ventilated bathroom, or who knows himself to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

be otherwise exposed to possible danger from carbon monoxide, to rush instantly into the fresh air the moment he feels either of these symptoms coming on. Absence of the smell of "fumes" is not a sign of safety, for carbon monoxide has no smell.

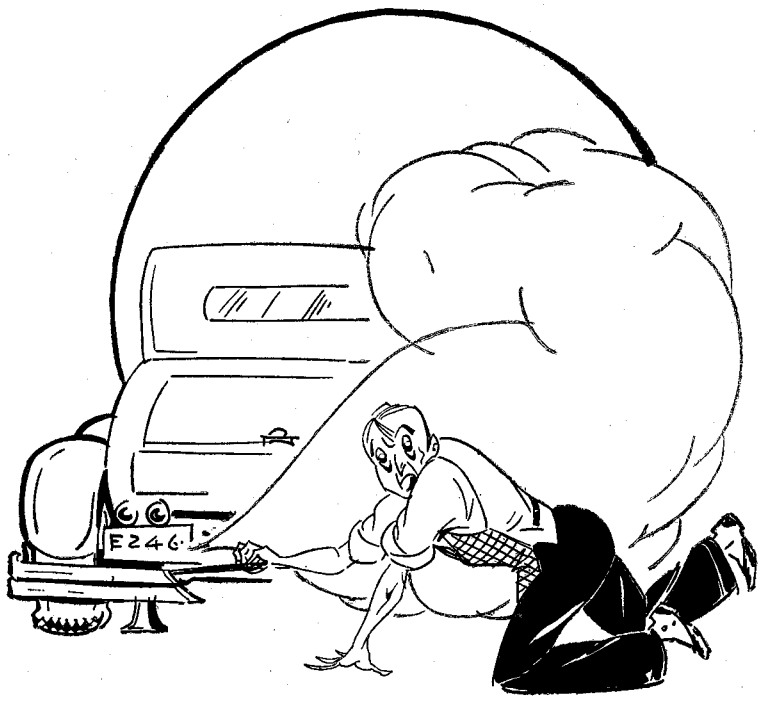
Fresh air is the sovereign and immediate remedy, both for the person who feels himself succumbing and for the person already overcome. A caution for would-be rescuers is that the ancient device of a wet cloth over the mouth is no protection against carbon monoxide. In the absence of a really efficient gas mask, like those used by firemen, there are but two procedures reasonably safe for the rescuer.

One is to take a length of garden hose or other tube in his mouth, leaving the other end of this tube in the outside air, and breathe through it like a deep-sea diver — in through the tube and out through the nose. The other procedure is for the rescuer to hold his breath completely while he dashes in and drags out the victim. Carbon monoxide is contained in most varieties of illuminating gas. So far as breathing is concerned, to venture into any space filled with such gases is precisely like diving under water, and must be done with similar precautions.

Once dragged into fresh air, the victim of carbon monoxide poisoning needs immediate treatment by experts, and needs especially the inhalation of a mixture of carbon dioxide gas with oxygen. The newest form of this treatment, devised by Dr. C. K. Drinker of Yale, uses for the first twenty minutes seven per cent of carbon dioxide and ninety-three per cent of oxygen. Afterward the proportion of carbon dioxide is lowered to five per cent.

The purpose of the carbon dioxide is to stimulate the brain center that causes deep breathing. The oxygen is to displace the usurping carbon monoxide as quickly as possible from the captured hæmoglobin of the blood. In cities, the rescue squads of the fire and police departments and of the gas companies are usually equipped to administer this treatment. These experts should be sent for instantly whenever anyone is overcome by what seems to be carbon monoxide.

Meanwhile, rules of "what to do until the fireman comes" have been formulated recently by the American Medical Association. Fresh air is the first. If breathing has stopped, begin artificial respiration by the prone-pressure method now standard for cases of drowning. Do not move the victim at all unless it is necessary to provide fresh air. If he is lying on cold ground, put blankets or coats under him rather than over him. Keep the body warm but not hot. After recovery of consciousness, all exercise — even walking a few steps — is best avoided for several hours. Universal knowledge of these rules and of the danger which necessitates them would undoubtedly save many lives.



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Critical Circus

by GEORGE JEAN NATHAN

> THEY say that Americans as a race have no sense of humor. I think this is profoundly true. . . . In all our literary history we have produced only a few scattered works of humor: Clemens, Harte, Riley, perhaps Holmes. . . . To-day we have less than a half dozen writers whose work could be called humor: Don Marquis, of course, and Chris Morley on occasions, and the immortal Herriman of Krazy Kat; DuBose Heyward with his novels of life among the Carolina Negroes; and Percy Crosby, whose novel *Skippy* has, in my opinion, given America her most important contribution to humor of the century. — COREY FORD in *Vanity Fair*

Unadulterated whangdoodle! "In all our literary history we have produced only a few scattered works of humor: Clemens, Harte, Riley, perhaps Holmes." What of Howells, Ambrose Bierce, Thomas Bailey Aldrich, Eugene Field, Frank R. Stockton — to say nothing of Joel Harris, George Ade, Judge Shute, Harry Leon Wilson, and Finley Peter Dunne? "To-day we have less than a half dozen writers whose work could be called humor: Don Marquis . . . Chris Morley . . . Herriman . . . DuBose Heyward . . . and Percy Crosby." Maybe Mr. Ford hasn't yet heard of Ring Lardner, Anita Loos, and certain other such comiques in his wild excitement over the great geniuses of Krazy Kat and Skippy.

> IT takes extreme violence to make us sit up. No play, no book, no sporting spectacle is going to thrill us unless it can compete with the front page of the newspaper. . . . We demand knockouts; we get knockouts; and our emotions are roused by nothing less. — KATHARINE FULLERTON GEROULD in *Harper's Magazine*

Here is a common platitude, completely hollow. Among the most popular plays of this last year are *Berkeley Square*, *The Green Pastures*, *It's a Wise Child*, *June Moon*, *Bird in Hand*, *Death Takes a Holiday*, *The First Mrs. Fraser*, *Michael and Mary*, *Rebound*, and *Strictly Dishonorable* — not one of which has so much as a trace of violence. Books like *Dodsworth*, *The Bridge of San Luis Rey*, the Warwick Deeping series of sentimental tales, *The Forsyte Saga*, *Death Comes for the Archbishop*, *John Brown's Body*, and dozens upon dozens of other relatively placid works have thrilled the country from one end to the other. Madison Square Garden is packed by thousands who apparently enjoy hugely such mild sporting spectacles as six-day bicycle races, hockey games, dancing marathons, and the like. Baseball, the national pastime, surely does not make us sit up because of its extreme violence. Mrs. Gerould should get around more.

> I THINK it (Hollywood) is doing the best possible work under the given conditions, and I think if God woke up some morning and decided to establish a motion-picture industry and had to run it with this sadly inadequate human race, after looking over all the available material He would plant His studios in Hollywood and He would appoint Lasky and Fox and Schenck to the Board of Directors, and He would put Ben Schulberg and Winnie Sheehan and Irving Thalberg in charge of the studios. — GEORGE ABBOTT in *Hollywood — A Minority Opinion*

Mr. Abbott apparently has a very low estimate of God's critical abilities. Being a somewhat more devout believer, I prefer to think that God, if He were conceivably to bother Himself about the movies at all, would prefer at the head of things such fellows as the Russians who manufactured *Potemkin* and the Germans who manufactured *The Last Laugh* and *Caligari*, even if the industry didn't make quite so much money and the directors and studio heads had to ride around in Fords instead of Hispano-Suizas.

> I READ to-day a remarkable book. It was written by a woman . . . but, of course, I must carefully avoid mentioning this fact because you would immediately say: "Pooh, pooh! It can't be so good as all that!" — ANDRÉ D'ESTRÉES Paris critic for the New York *Sun*

Who would say pooh, pooh? Cher André, come on over and meet Willa Cather, Ellen Glasgow, Ruth Suckow, Edith Wharton, Anne Parrish, Elizabeth Madox Roberts, Evelyn Scott, Susan Glaspell, Dorothy Canfield, Julia Peterkin, and our other girls.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THERE is nothing so drearily alike as your modern pornographic novels, principally written by maiden ladies. — HILAIRE BELLOC
in the Preface to *The Church and Current Literature*

Whence comes the nonsensical idea, shared by Mr. Belloc, that our pornographic novels are written principally by old maids? For every dirty novel written by a maiden lady there are a dozen written by men, married or divorced women, and flappers. Look over the records in England and America and see for yourself. Mr. Belloc has evidently gained his information from the comic papers.

MR. CABELL does not actually believe that lifelong devotion to what one knows is false (however attractive) will serve as compensation for reality, any more than an agnostic can be convinced of the truth of religion by the incontrovertible argument that it does a lot of people a lot of good. The visionary must believe in his vision; Mr. Cabell does not. . . . The fact that Mr. Cabell must, in his more thoughtful moments, know his implied philosophy for the unsatisfying thing it is, makes it a greater pity that he has, in what he announces is his last work, allowed his mind to be so exclusively dominated by an emotional mood.
— GEOFFREY T. HELLMAN
in *The Miscellany*

How does Mr. Hellman know that Mr. Cabell doesn't actually believe it? As a matter of fact, Mr. Cabell does, I happen to know, and profoundly. If Mr. Hellman is doubtful, he might ask Mr. Cabell.

IN a world which is becoming steadily more realistic about the reasons for war and the costs of war, there has been no comparable increase of interest in pacifism as a philosophy of life or way of conduct. — NORMAN THOMAS
in the *New York Herald-Tribune*

The Peace Conference, the League of Nations, the purpose behind the Naval Limitations Conference, and other such matters doubtless escaped Mr. Thomas during his late oratorical war to make New York safe for Socialism.

AMERICAN magazines of large circulation have no use for creativeness. They go on with their set program and are perfectly certain that creativeness is a regrettable function. — EDWARD J. O'BRIEN
in *The Modern Quarterly*

This is one of the cardinal pieces of buncombe in the American critical credo. There are, true enough, certain American magazines of large circulation that adhere to the rubber stamp, but there are others that do not deserve the charge thus commonly registered against them. It is in the magazines of largest circulation that you will find much of the creative work of Galsworthy, Wells, Bennett, Rebecca West, Lardner, Dreiser, Cather, Hergesheimer, and other such craftsmen; it is merely the circumstance that you find Fannie Hurst, Edgar Wallace, Peter B. Kyne, Robert W. Chambers, Sax Rohmer, and such like in the same magazines that obscures in a measure the sense that real creativeness is also present in the pages. Some of the best modern writers' best work has appeared in our popular magazines. The *Saturday Evening Post*, the *Cosmopolitan*, and other such million or more circulation periodicals have published more creative work than most of the so-called little arty magazines bunched together.

MOST people are happier than the reformers who are trying to lead them out of their "misery." — WILLIAM FEATHER
in the *William Feather Magazine*

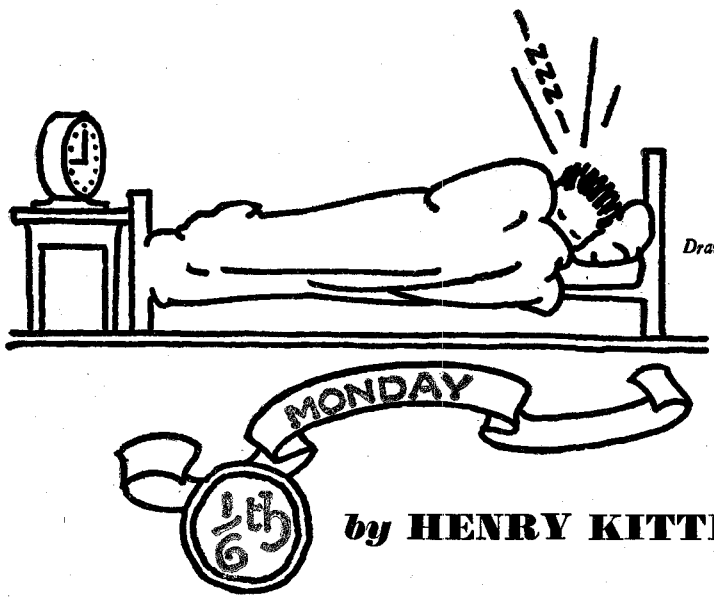
Although a lot of us, like Mr. Feather, profess to believe it, I doubt that it is true. A reformer is generally a completely happy man, at least according to his own lights of happiness. When he succeeds in his enterprises, he enjoys all the delights of a task accomplished in the face of heavy opposition. When he fails, he enjoys all the vicarious delights of defeat in what he believes to be a righteous and holy cause. To himself, he is superior to other men.

MR. SQUIRE is old-fashioned, so am I. . . . Mr. Squire voices what many of us feel about the new style of the latest school of writers. The predilections of these writers, quite properly, give them their style. *All Quiet* is symptomatic. Its continuous emphasis on matters which once got no more than a passing and discreet reference . . . is only an outstanding example, known to everybody, of a peculiarity that has been noticeable for some years in our new books. — H. M. TOMLINSON in *Books*

Mr. Squire and Mr. Tomlinson are perhaps not so old-fashioned as they think. If they were, they would not feel as they do about "the new style of the latest school of writers," nor would they describe its emphasis precisely as being "on matters which once got no more than a passing and discreet reference." Any really old-fashioned person — that is, any person of another and bygone age — would realize that the emphasis of the latest school of writers is almost effeminately weak when compared with that of Fielding, Smollett, Zola, and Gautier.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

STAGGERED Holidays



Drawings by Geoffrey Norman

by **HENRY KITTREDGE NORTON**

Now that the American people have at last reached the milk-and-honey land of prosperity, many of them have found that the milk has soured and the honey become bitter. Workers are beginning to discover that there is little point in straining all their energy to accumulate enough wealth to enjoy their leisure hours if those hours are to be few and far between. The five-day week — the first step toward a reorganization of our recreation periods — is therefore being discussed and in certain industries practiced. And while employers are coming to realize that the benefits of this plan are mutual — that in the five-day-week employees will produce as much as, and consume more than, during the five-and-a-half or six-day week — it may be that there is still another improvement possible.

Many of our great business executives are beginning to follow the lead of Henry Ford in endorsing the five-day working week. The ordinary man will not be slow to give the plan his approval when he sees the prospect of gaining two full days off in every seven without a reduction in his wages. But what will he do with his extra holiday? Motoring has become our national pastime; but even under the present system the roads are already so jammed with traffic on Sundays that motoring is no longer an unmixed pleasure. If the five-day week is adopted universally, won't it merely increase the congestion? Not necessarily, says Mr. Norton; and he outlines a novel plan of staggered holidays which will doubtless recommend itself to most of us — workers and executives alike.

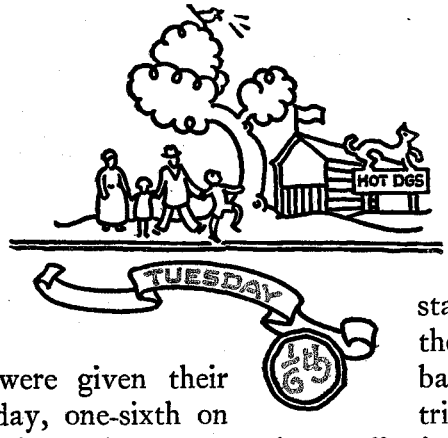
Before going on to that, however, let us examine the advantages of the five-day schedule, for its establishment must precede that other innovation of which we shall speak later. The argument for the five-day week is that the additional holiday will cause workers to become so enthusiastic that they will speed up production until they equal their present output — an assumption which, according to a report issued by the National Industrial Conference Board, is correct. Then, with the extra day for recreation, the industrial population will turn to consumption and by their increased expenditures create in every line a new demand which will send all business forward with greater velocity. Data concerning the validity of this latter supposition are not as yet available, but one has only to consider the increased consumption on our present Saturday half-holiday to conclude that there is no apparent reason why this successful experiment could not be repeated to the advantage of all concerned. Lengthening our holiday periods is merely one, and the most obvious, method of distributing among the community at large the profits, material and otherwise, resulting from the swelling productive power of modern industrial processes.

Now that the leaders of great industries have begun to urge the desirability of a five-day week, we may fairly assume that before long it will become a reality. But the project carries with it a danger — the same danger which threatens to make our present Saturday afternoon and Sunday more wearing than the previous five and a half days of labor.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Consider the prospect if both Saturday and Sunday are to be days of freedom for everyone. Already we have the experience of one universal holiday — Sunday — with its heart-breaking progress through endless traffic jams to overcrowded picnic grounds and beaches during the summer, and to sold-out theaters during the winter. In view of this general congestion, which is the inevitable effect of one common day of rest, we might do well to look ahead and see if the economic and social advantages of the five-day week can be obtained without the confusion caused by a one-minded crowd whose simultaneous desire for amusement is proving to be a monster à la Frankenstein.

The Stagger Plan



Is it necessary to assume, as is usually done, that the extra holiday of a five-day week must be Saturday? Suppose the holidays were "staggered." Suppose that approximately one-sixth of those gainfully employed were given their extra day of rest on Monday, one-sixth on Tuesday, and so on through the week.

The first objection would be, of course, that there is considerable desirability in having two holidays together; it encourages "week-ending" of all sorts, and week-enders are substantial consumers of goods. But the Saturday-Sunday and Sunday-Monday combinations would still provide a two-day holiday for one-third of the workers affected by the stagger system — and this is many times the present number of two-day week-enders, both actual and potential.

Under such a plan, the factories and mines would be running six full days with five-day crews. If there is truth in the argument that a worker will produce as much in a five-day week as in the five-and-a-half or six, this means a twenty per cent increase in production. And even if we revert to the somewhat unpsychological logic of the more primitive industrialists — a logic which all experience belies — and hold that the worker's productive capacity is in direct proportion to the number of hours he works, then production would be increased over the five-and-a-half day week only by the addition of the Saturday afternoon, which would amount roughly to nine per cent. Thus, at any rate, the plan of staggered holidays would eliminate all apprehension of a decrease in national industrial production. Instead, it would insure a substantial increase running potentially as high as twenty per cent.

The slack in the labor market would be quickly taken up. Operating the factories, mines, and stores on a six-day schedule with five-day staffs would add another twenty per cent to the number of workers in those occupations. That number is now twenty-two million — roughly fifty per cent of the people gainfully employed. Staggering the extra holiday in these vocations alone would add approximately 4,400,000 to the list of those now holding jobs.

In 1921, when our figures for unemployment were at their highest point in recent years, the total number was under four million. Thus the stagger plan might eliminate, for the time being at least, one of the basic social problems of our industrial civilization. At least it should be an effective weapon against the latest social chimera — "technological unemployment."

Nor need the profits of the industrial employer suffer in this process. If he is making money on his present production under his present labor bill, an increased outlay for labor will be promptly covered by a proportionate increase in production. The margin of profit would in fact be broadened. In the first place, the increased production would require no addition to the existing industrial equipment. Capital expense could therefore be distributed over a larger volume of production. In the same way, the expense of management would remain substantially as at present, and this item, too, could be distributed over a larger output. Thus the unit cost of the product would be reduced all around, with a consequent favorable reaction in both foreign and domestic markets.

Economic Benefits

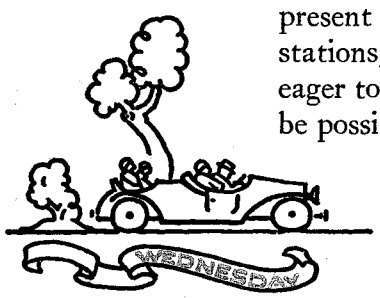
The probable effect of the staggered holiday plan on the producing side is thus fairly clear. The national production would be enlarged and the unit cost of every manu-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

factured product diminished. But our present problem is not solely a matter of production. Unfortunately, there is no ready market for additional goods at current prices. The lower unit cost mentioned above would stimulate some increase in demand, but hardly twenty per cent; even to say five per cent, counting buyers both at home and abroad, would be guesswork.

The staggered holiday plan applied to all occupations would in itself greatly stimulate domestic consumption, though just how much it would be difficult to say. That the increase would be substantial is evident. In the first place, an increase of twenty per cent in the amount paid out last year in salaries and wages would amount to approximately $8,600,000,000. Practically all of this would find its way sooner or later into the purchase of manufactured goods. This in itself amounts to twelve per cent of the value of the manufactured products of the United States during 1927.

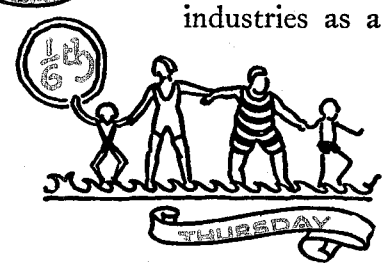
But this is not all. With staggered holidays, the demand for consumption goods would be greater among all classes. In certain lines it would be at least doubled. It is here that the effects of the scheme would be most potent. Take, for example, the automobile industry. This is worth about ten billion dollars a year to this country. A substantial proportion of this amount is in trucks, commercial vehicles, and the business use of passenger cars, but the greater part of it is pure consumption in the pursuit of convenience, recreation, and pleasure. At present we have practically a single holiday — Sunday. Where there is a Saturday half-holiday, there is some increase in the use of cars, but it nowhere approaches the Sunday consumption.



The conditions on Sunday are proverbially intolerable. We have close to three hundred thousand miles of paved roads in the United States. On Sundays during most of the year these roads, especially in the neighborhood of large cities, are so congested that motoring ceases to be a pleasure. Many people simply do not attempt to use their cars on Sunday except to meet unavoidable social engagements. The marvel is that so many thousands find motoring at all attractive under these conditions which their own enthusiasm creates. And the rest of the week, these thousands of miles of roadway are comparatively unused. Releasing all workers all day Saturday would hardly do more than add another mechanical maelstrom with all the execrable features of the present Sunday holiday.

Stagger the holidays and note the change. The first effect would be to relieve the pressure on the roads on Sunday. With another day each week in which motoring would be far more enjoyable, thousands of motorists would find some other Sabbath occupation. Nor would this necessarily reduce the value of Sunday from the point of view of the total consumption of automobiles, accessories, and incidentals. Those who did venture out — and there would still be plenty of them — would find it possible to go so much faster and farther that there should be no noticeable decrease in the consumption of tires, gas, oil, sandwiches, ice cream, hot dogs, and wrecking apparatus.

Then think of the other days of the week — each one of them with the potential pleasure seekers by motor reduced to one-sixth of the present Sunday quota. The roads, the gas stations, the lunch counters would all be there, eager to serve. Each day of the week it would be possible for the free sixth of the population to indulge its propensities for motoring and its accompanying activities on a new plane of enjoyment.

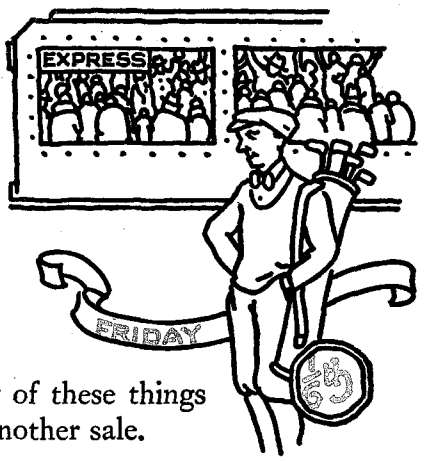


The stimulation to incidental industries as a result of this new opportunity to use the roads would have a by no means insignificant economic value. All of the businesses touched by the motorist — from the "Antique Shoppes" to the roadside hot dog stands — would find themselves doing business on a wholly new basis. Instead of a hectic Saturday night and Sunday during which they strain themselves to the limit only to see hundreds of potential customers pass by because of the congestion, they would discover that following the still profitable Sundays there would be six days of substantial business. And such a development

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

would send its repercussions to many of the consumption trades. Beverages, ice cream, sodas, candy, sporting goods, firearms, cameras, and to a less extent the tobacco trade, would feel the stimulus.

These trades constitute no inconsiderable part of the national economy. Their combined business was $3,800,000,000 in 1924 — the last year for which accurate figures are available. Furthermore, the more fundamental industries would be benefited even more directly. We do not all motor every time we have a free day. Some of us putter around the house, build radios, paint furniture, or add a few rows to the flower garden. Each time we do any of these things somebody's business records another sale.



The Saturday Rush

Nowhere would the beneficial effect of the staggered holiday system be more noticeable than in the great shopping centers. The real economic possibilities of the department store were not tested until the Saturday afternoon off became common. Now the stores are constructed with special reference to this time of greatest trade activity. Take Saturday afternoon away from the shopping district and many large emporiums would find difficulty in paying their expenses, let alone making profits.

But under the present plan, an untold measure of trade is lost because of the Saturday afternoon congestion. How many thousands of willing purchasers decide against Saturday shopping, if not through sheer exhaustion, then because of the delays due to the crowded condition of the stores?

Under the staggered holiday plan, Saturday would lose its special significance, but the business of the week would show a more than compensating increase. First, there would be the twenty per cent addition to the gainfully employed customers. Second, all the potential purchasers could have a whole day instead of a half day in which to buy. Third, instead of the majority of the customers descending upon the shopping district in a five-hour holocaust on Saturday afternoons, trade would be fairly evenly distributed over the six business days.

Another business area which would be strikingly affected is that devoted to recreation pure and simple. This includes theaters, movies, baseball games, holiday excursions, and the like. In all of these lines the curve of activity now drops from a more than capacity peak on Saturdays and Sundays to a debilitating subnormal during the rest of the week. Staggered holidays would enable each one of them to function continuously at a much higher level than the present average — with greater profit to the owners and more enjoyment to the patrons.

Of course, that small percentage of the population which falls within the high income brackets would be affected only slightly by the proposed system, but even they would find in it some advantages. Americans have close to $1,500,000,000 invested in golf and country clubs and their equipment. The amount invested in yachts and yacht clubs raises this figure substantially. Most of this equipment is overcrowded to the point of irritation for a few hours on Saturday and Sunday during the playing season. The rest of the week it is hardly used at all.

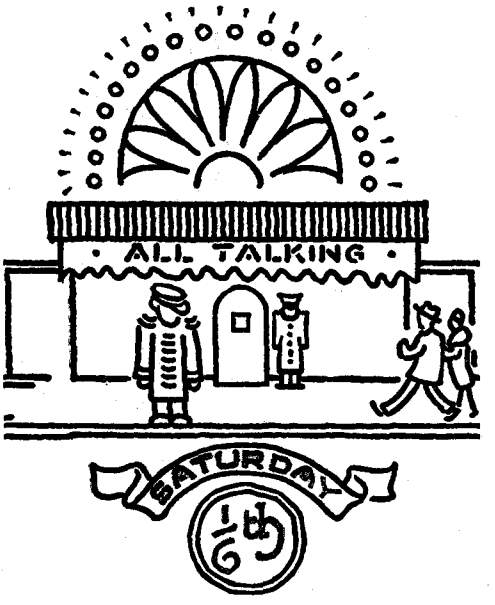
Leaving Sunday to work out its own salvation, staggering the extra holiday would bring a theoretical one-sixth of the players to the courses each day. The incurable golfer would thus be able to achieve new heights of ecstasy. A cautious one here and there might say: "Yes, but I want to play golf with Jim Brown; and what if his holiday were Tuesday and mine Thursday?" Well, they would still have Sunday to fall back upon. And anyway, such a forced arrangement would not often be necessary, for men in the country club stratum are, more frequently than not, able to fix their holidays to suit themselves. There would be a natural tendency of the twosomes and foursomes to shift to the day when the links were least crowded, and thus fairly even out the golfing week.

The advantages of the five-day week with staggered holidays would extend themselves into all corners of our economic and social life. But the project has its disadvantages also.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Perhaps the first that would suggest itself to a business executive would be the difficulty presented by the absence in rotation of his more important administrative officers. In the labor and clerical ranks the problem is easily solved by the employment of twenty per cent more men or women, as already suggested. But how about foremen, superintendents, department heads, and such officers?

Doubtless there is a technical difficulty here, but one that seems by no means to present an insurmountable barrier. Every business adjusts itself in one way or another during the vacation period when a similar question arises. Practically all organizations of any size have assistants or understudies for every important post. The number-two man customarily takes over the number-one man's duties whenever the latter is absent on vacation or because of illness, or is on some special mission. He could do the same thing regularly on the one day of the week when his chief had his extra holiday. There might be a real advantage in requiring the understudy regularly to accept responsibility, to learn the job, and thus to increase his own efficiency and strengthen the entire organization.



That the problem of scattered holidays among the administrative officers of an organization is not insoluble is sufficiently indicated by the fact that such an arrangement is actually in force in existing organizations. The railways, street car and bus lines, hotels and hospitals, telephones, telegraphs, and many newspapers, to say nothing of police and fire departments, all function continuously seven days a week. Yet the individuals connected with these occupations, from the highest to the lowest, all have their regular weekly holiday like the rest of us. The only difference is that it does not always fall on Sunday.

Twenty Per Cent

Perhaps the thought that is most likely to stick in the craw of the individual business man is the fact that the staggered holiday plan would expect him to make a very practical addition of twenty per cent to his weekly payroll in return for a hypothetical increase in his business. Yet most of the industries of the United States have learned from actual experience that the Saturday half-holiday pays. Production has not fallen below the six-day standard and the general stimulation of business activity has increased the consumer demand.

The vital question is whether we have now reached the stage in our industrial development where we can successfully repeat the process by lopping off another half day from the working week. Henry Ford, John J. Raskob, and many others believe we have. If they are correct in their judgment that an industrial organization can produce as much in five days as in five and a half, then the staggered holiday system should yield all the advantages they expect from the five-day week — plus a potential twenty per cent.

This is the first premise on which the staggered holiday week would be based. The second is that industry has learned that its wage earners are its customers. Why not have more wage earners and more purchasing power? The staggered holiday week would give us both.

Evidence of the validity of these two premises is well-nigh convincing. The staggered holiday system would then be the logical next step toward an increased prosperity. Twenty per cent more industrial wage earners means twenty per cent more production. Twenty per cent more production means twenty per cent more profits. Twenty per cent more in both wages and profits means twenty per cent more demand from this half of the population. Twenty per cent more demand from half the population means increased trade and increased returns for every business in the country. This enhancement of commercial activity should be ample to absorb the twenty per cent increase in the products of industry, especially at the lower prices which the new plan would make possible.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Science and GOD

*A German Dialogue**

Sonnet to Science

Science! true daughter of Old Time thou art!
Who alterest all things with thy peering eyes.
Why preyest thou thus upon the poet's heart,
Vulture, whose wings are dull realities?
How should he love thee? or how deem thee wise,
Who wouldst not leave him in his wandering
To seek for treasure in the jewelled skies,
Albeit he soared with an undaunted wing?
Hast thou not dragged Diana from her car?
And driven the Hamadryad from the wood
To seek a shelter in some happier star?
Hast thou not torn the Naiad from her flood,
The Elfin from the green grass, and from me
The summer dream beneath the tamarind tree?

— EDGAR ALLAN POE

Persons of the Dialogue

ALBERT EINSTEIN — Author of the Theory of Relativity, professor at the University of Berlin

JAMES MURPHY — Irish writer, lecturer, and conversationalist

J. W. N. SULLIVAN — Mathematician, author of many books on science

PLACE: Einstein's Home in Berlin
TIME: After Luncheon

MURPHY. At a meeting of American scientists in New York last year, one of the speakers † suggested that the time has come for science to give a new definition of God.

EINSTEIN. Quite ridiculous!

MURPHY. But something more ridiculous followed. Out of the incident a public controversy arose, which was taken up hotly by the press and the pulpit. The general contention of the preachers was that the introduction of God into a scientific discussion was quite out of place; for science has nothing to do with religion.

EINSTEIN. I think that both attitudes disclose a very superficial concept of science and also of religion.

MURPHY. But the more serious and more fundamental phase of the situation is this: the public controversy showed that the scientist had voiced a yearning of the public mind. People all over the world to-day, especially in Germany and in America, are looking toward science for something of that spiritual help and inspiration which organized religion seems unable to give them. How far can modern scientific theory hope to meet this yearning? It is on this point that I should like to talk with you, Herr Professor.

EINSTEIN. Speaking of the spirit that informs modern scientific investigations, I am of the opinion that all the finer speculations in the realm of science spring from a deep religious feeling, and that without such feeling they would not be fruitful. I also believe that this kind of religiousness which makes itself felt to-day in scientific investigation is the only creative religious activity of our time. The art of to-day can hardly be looked upon at

* It is amusing to record the fact that this conversation between a distinguished German Jew and two Irishmen was carried on partly in German and partly in Italian, and taken down on the spot in English by the versatile Dr. Murphy.

† Professor Harry Elmer Barnes.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

all as expressive of our religious instincts.

SULLIVAN. But can such scientific achievements actually be said to express religious feeling? Does not religion arise essentially from an attempt to find a meaning in life? Does it not spring largely from the presence of suffering in the world?

EINSTEIN. That does not seem to me to be a very high conception of religion. The really great religious men did not have that idea in their minds.

SULLIVAN. You would agree, Professor, that Dostoevski is a great religious writer?

EINSTEIN. Yes.

SULLIVAN. Yet it seems to me that the principal problem with which he concerns himself is the problem of suffering.

DOSTOEVSKI

Drawings by Robert Malone

EINSTEIN. I do not think you can put the case in that way. It isn't so. Dostoevski, of course, exhibits life to us; but his aim is to present us with the mystery of spiritual existence and to do so clearly and without comment. That is not a problem. He does not deal with a problem.

MURPHY. And modern science hardly deals with a problem either — I mean the higher branches of scientific investigation. Your work, Herr Professor, and that of your colleagues, such as Max Planck and Schroedinger and Heisenberg and Eddington and Millikan, has an aim that is higher and wider than that of the older school of scientific investigators, whose principal interest was the rather immediate problem of discovering the laws of nature so that man might control the forces of nature and bend them to his own service and comfort. This was especially so in the realm of electrical and chemical discoveries. The bourgeois mind still asks what good Relativity can do, because the bourgeois mind does not yet see far enough to be able to understand that Relativity is only one phase of the work you and your colleagues are doing in building up a great body of scientific theory which amounts to a veritable cosmology, whose doctrines are tested by factual investigation of an impersonal kind. Thus it must eventually tend to replace those subjective projections of the personal mind which formed the basis of the philosophies of Aristotle and Plato, and indeed of all that has gone by the name of philosophy up to our day. How far can the body of scientific theory which is now being built up by you and your colleagues be turned into a philosophy which may go some way toward establishing practical ideals of life on the ruins of the religious ideals which have fallen so disastrously of late? That is our main theme.

EINSTEIN. A practical philosophy would mean a philosophy of conduct. And I do not think that science can teach men to be moral. I do not believe that a moral philosophy can ever be founded on a scientific basis. You could not, for instance, teach men to face death to-morrow in defense of scientific truth. Science has no power of that type over the human spirit. The valuation of life and all its nobler expressions can only come out of the soul's yearning toward its own destiny. Every attempt to reduce ethics to scientific formulas must fail. Of that I am perfectly convinced. On the other hand, it is undoubtedly true that scientific study of the higher kinds and general interest in scientific theory have great value in leading men toward a worthier valuation of the things of the spirit. But the content of scientific theory itself offers no moral foundation for the personal conduct of life.

MURPHY. Yet people are looking toward it with some sort of religious longing which at times almost takes on the nature of religious fanaticism. Have you heard of the rush which they made on that hall in New York some time ago, and tumbled over one another and injured one another in the crush to hear a lecture on Relativity?

They thought, I imagine, that they might

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

get some vague inspiration from the contemplation of a great truth which they could not understand. When I read about it, I had a vision of the battles in which men fought and died for abstract doctrines about the Trinity, in the early Christian centuries.

EINSTEIN. Yes, I read about that. And I think that this extraordinary interest which the general public takes in science to-day, and the place of high importance which it holds in people's minds, is one of the strongest signs of the metaphysical needs of our time. It shows that people have grown tired of materialism, in the popular sense of the term; it shows that they find life empty and that they are looking toward something beyond mere personal interests. This popular interest in scientific theory brings into play the higher spiritual faculties, and anything that does so must be of high importance in the moral betterment of humanity.

SPINOZA

MURPHY. I wonder what the actual study of scientific theory, as a cultural subject, would do for our young people in the colleges and universities.

EINSTEIN. The intuitive and constructive spiritual faculties must come into play wherever a body of scientific truth is concerned. A body of scientific truth may be built up with the stone and mortar of its own teachings, logically arranged. But to build it up and to understand it, you must bring into play the constructive faculties of the artist. No house can be built with stone and mortar alone. Personally I find it of the highest importance to bring all the various faculties of the understanding into coöperation. By this I mean that our moral leanings and tastes, our sense of beauty and religious instincts, are all tributary forces in helping the reasoning faculty toward its highest achievements. It is here that the moral side of our nature comes in — that mysterious inner consecration which Spinoza so often emphasized under the name of *amor intellectualis*. You see, then, that I think you are right in speaking of the moral foundations of science; but you cannot turn it around and speak of the scientific foundations of morality.

MURPHY. Then you would not hold with the behaviorists, or even the eugenicists, who would guide human conduct by the light of scientific teaching?

EINSTEIN. I think I have made that clear enough.

MURPHY. Now that you have mentioned Spinoza, let us follow a lead which his name suggests, for it is a lead that brings us into a particular field of our present discussion. Spinoza was typical of the Jewish genius and I always think of yourself, Herr Professor, as a lion of the fold of Judah. You are Jewish and I am Irish. Both our races are world-wanderers, only a small fraction of each having its home in Zion or in Ireland.

Now I have often thought, almost in a personal way, of the cultural mission of emancipated Israel in the modern world. Here you have a people whose national tradition is a cultural tradition and whose patriotism is not toward a land but toward a culture. If you glance over their activities at the present day, you will find that they are very much inclined to follow the particular lead that you yourself represent.

EINSTEIN. Intellectual culture and the love of intellectual culture has always been strong with the Jewish people. During times of pressure, however, the culture of our people has had to turn in upon itself and hold hard to what it had within its own narrower racial bounds. Else it would have been scattered and lost. But now that the Jewish nation is free in the world, it has a freer chance to exercise its intellectual traditions.

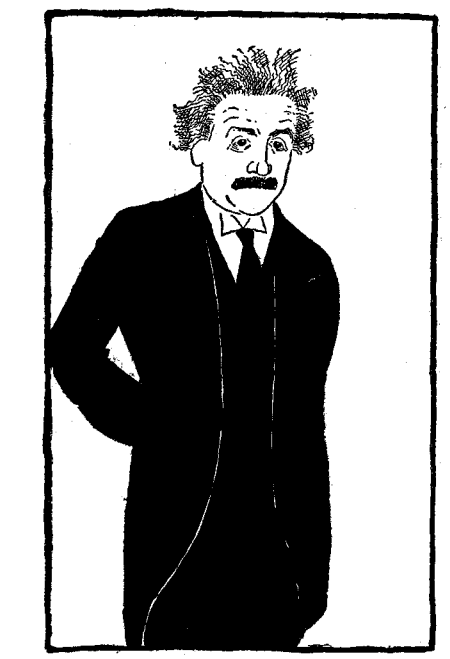
MURPHY. You notice in America that as soon as the poorer Jewish immigrants have made some money and laid a more or less solid economic foundation for their social existence, the second generation goes out in

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

pursuit of culture. They crowd the universities and you will notice their number growing larger every day in those spheres of life which have an intellectual influence on the public — the liberal professions, the teaching profession, the publishing business, journalism, the theater, and so on.

EINSTEIN. What you see happening to-day is not a phenomenon in Jewish history. It is a revival of the memory of old traditions. A mistake would be made in thinking that these traditions are only religious traditions; for, as a matter of fact, the Jewish racial tradition is a general cultural tradition. Religion is only one of its many and widely varied facets.

MURPHY. And it is a remarkable fact that although in the Catholic Church and in the Protestant churches, especially of the English-speaking countries, there has always been more or less of a bitter opposition to science, in the highly organized Jewish religion there never has been a spirit of antagonism between religious teaching and scientific investigation.



EINSTEIN

EINSTEIN. It is quite easy to understand how it has happened that in the history of the Jewish religion there has been no opposition to science. For the Jewish religion is, more than anything else, a way of sublimating everyday existence, and it entails no narrow discipline in doctrinal matters affecting one's personal views of life. As a matter of fact, it demands no act of faith — in the popular sense of the term — on the part of its members. And for that reason there never has been a conflict between our religious outlook and the world outlook of science.

MURPHY. Now we are at the point where this Jewish example strikes our general argument. Here you have a compact racial group, spread throughout the world, whose religious and cultural organization and sense of solidarity are all in tune with its scientific activities and encourage these activities to their fullest and freest exercise. And there is an interesting historical parallel between what Jewish scholars very nearly achieved at one high epoch in world history and what, because similar circumstances have arisen, they might help largely to achieve to-day. It was only by an accident of history that the classical languages of Greece and Rome, and the philosophy which they embodied — almost entirely of Greek origin — were adopted at the time of the Renaissance as the basis of all our West-European culture.

On the very eve of the Renaissance the scientific tradition was offered to Europe as a counterchoice over against the classical tradition. And the scientific tradition of that time was almost entirely in the hands of the Jews.

EINSTEIN. They had introduced it from Arabian sources.

MURPHY. Yes, chiefly by way of Spain. It was a group of Spanish Jews who founded the first schools in Europe for the scientific study of medicine — at Bologna, for instance, and at Salerno. That was in the twelfth century. And it was at Salerno that Frederick II employed a body of Jewish scholars to translate works of science from Greek and Arabic into Latin. The Spain and Italy of those days teemed with scientific interests, thanks almost entirely to the Jews. We have a late echo of these scientific traditions in men like Leonardo da Vinci.

But at the very time when Jewish scholars had almost captured the awakening mind of Europe with the appeal of their scientific learning, the Christian Scholastics took up the philosophy of Aristotle and pressed it into the service of Christian dogma. And the Renaissance, especially at Florence, took up the study of the classical languages and helped to make them the basis of our cultural education. From that day to this there has been opposition between the Christian churches and science. To my mind this is the main tragedy of European history. And I think there

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

are signs that we are at the end of the tragedy to-day.

EINSTEIN. But what philosophy would you have left in the world if you took away all that has come down to us from Greek sources?

MURPHY. I would have a philosophy that had arisen out of the scientific tradition of which I have spoken. And it would have remained a living philosophy, because it would have been constantly changing, by way of growth, with the advances of scientific investigation. I would have that same philosophy in the schools and colleges to-day, to replace the traditional philosophies and the classical languages. Furthermore, because it would be a living philosophy, it would keep people in touch with life.

EINSTEIN. But the decay of the classical inspiration was due to the fact that the classical languages came to be studied etymologically.

MURPHY. It must always be so, Herr Professor, with dead languages. Only the anatomy of a corpse can be studied decently. My point is that this dead formalism has hitherto been a curse to Europe. The Schoolmen drew a logic of morals from Aristotle, and that logic of morals largely became the foundation of the church's moral theology. Indeed, it also lies at the inspirational source of the common law of Europe, which was practically the canon law of the church. According to the logic of morals underlying these codes, you can justify the greatest crimes of history, from the Spanish Inquisition to the Great War.

"Let justice be done, though the sky fall" — a worn-out shibboleth of Roman jurisprudence — was one of the cries that helped to litter Europe with the ruins of the Great War. "The Germans have broken their word," said the English, "so let us strew the earth with ten million dead."

EINSTEIN. The English have always looked to what is just rather than to what is good.

MURPHY. Yes, because they are obsessed by that scholastic idea of logical justice. Instead of this classical tradition, with its philosophical and literary inheritance from an age long dead, can we bring the philosophy — by which I mean the theory — of modern science into our colleges and universities, as a great body of inspirational truth which may help to give a more comprehensive outlook on life, and which, by keeping people in close touch with the laws of nature, may keep them in close touch with the laws of human nature also? I know that there is no interest dearer to your own heart, Herr Professor, than the cause of world peace.

EINSTEIN. That is true. It is the most pressing question of our time.

MILLIKAN

MURPHY. But you cannot get peace through the politicians. It is ridiculous to expect it of them. We made a moral issue of the late war and in doing so we showed that the whole background of our thought was to blame. Can we not get an educational ideal that will give us a more comprehensive background than the *dulce et decorum est pro patria mori* ideal of the classical tradition? Wouldn't world science help to give us a world patriotism instead of a national patriotism?

EINSTEIN. Of course, of course. There can be no doubt about it. The tradition of science, as a force in cultural training, would open up a much more comprehensive view before the mind and would be a powerful influence — because its outlook is world-wide — in drawing men a little away from senseless nationalism. You cannot drive out nationalism unless you put something in its place. And science would give this wider something which men could hang on to.

MURPHY. Your thesis would be that the study of modern scientific theory, as a cultural subject, would help to raise and somewhat transfigure our whole emotional outlook, just as music and poetry and painting and architecture do. Music cannot make men moral, nor painting, nor poetry; but they do signally

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

help to lift the emotions above the ruck of everyday materialism and greed. Our experience in the last war showed that our emotional education had been very much at fault.

And your theory is that one of the principal educational rôles of modern science would be its indirect, but none the less powerful, influence on the sublimation of our whole emotional life. Besides the positive content of knowledge which science holds, the study of it also has something of the influence of art and religion.

EINSTEIN. Yes. That would be my case. And I agree with every word of what you tell me Max Planck said to you the other day — that modern scientific theory is tending toward a sort of transcendental synthesis in which the scientific mind will work in harmony with man's religious instincts and sense of beauty. I agree that the picture of the physical universe presented to us by the theory of modern science is like a great painting or a great piece of music that calls forth the contemplative spirit, which is so marked a characteristic of religious and artistic yearning.

BEETHOVEN

SULLIVAN. That great French mathematician, the late Henri Poincaré, stated that the chief end of life was contemplation, not action. He said that science was worth pursuing because it revealed the beauty of nature, and that without this beauty science would not be worth pursuing and life would not be worth living.

EINSTEIN. The latter statement is one which cannot be assessed by the judgment of the intellect. It is a question of personal taste or æsthetic feeling. For me, the personal worth of scientific knowledge lies, just as Poincaré has said, in the joy of comprehension and not in the possibilities of action which it opens up. I am not a European in the sense that I can regard action as an end in itself.

MURPHY. As a matter of fact, Herr Professor, didn't the first inspiration toward studying the mystery of light come to you when you wandered as a boy of sixteen over the Apennines in Italy? There — alone amid the enchanting hills, with the sun going down into the Mediterranean, and the great golden beams falling across the chestnuts and the pine trees, and the cattle bells tolling the way homeward along the mountain paths, and the long-drawn-out chant of those Italian voices calling to the cattle and sheep in the evening — there you had the mystery and beauty of nature and that of the universe above lighting it up. . . .

EINSTEIN. (Speaking in Italian.) *Ah, si, si.* With me, the sense of beauty in nature and all my artistic leanings have developed hand in hand with the pursuit of science. And I believe that without the one, the other is not possible. Certainly in the case of all the really productive minds that I know of, the one has been united with the other. The artistic talents of the men I am thinking of may not always have been consciously developed or formally employed; but these talents or tastes have always been active in giving urge and direction to the scientific mind.

MURPHY. And now, as we are on personal things and as we are speaking a language which has the curious effect of creating the sympathy of personal understanding, tell me — also because it affects our argument about the harmony between science and art — why do you always prefer to play Bach and Mozart rather than Beethoven?

EINSTEIN. *Niente più facile* — nothing easier. Bach and Mozart are to me the creators of great impersonal harmonies; they are not the expressionists of personal experiences. The contemplative spirit is in both — the contemplative spirit directed toward the outer object. And in this their external tendencies are closely allied to the methods of scientific research, which is also directed toward the outer object. They do not belong to that class of artists whose main striving is to give outer artistic expression to the internal Ego. Beethoven is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

more interested in giving expression to the profound depths of personal experience. In his work the experience of the individual finds a very strongly marked expression. Of course, this contrast is not really quite so strong as I am putting it.

MURPHY. And now we come to the final phase of our discussion. Within the last twenty years much has been written about the decline and fall of our West-European civilization. Spengler is the great protagonist of this idea, and the chief argument which he offers in favor of his downfall theory is that the spiritual power of our civilization no longer shows itself creative in the arts, which are now merely a mechanical repetition of technique. Religion and the arts no longer serve as expression-forms for the spiritual urge of our civilization. He says that this is one of the signs that the vitally creative power of our culture is moribund.

EINSTEIN. Spengler's whole presentation is a very picturesque mental vision. You cannot prophesy the birth or death of an artistic cycle. Certainly the level of artistic expression is very low to-day; but who can tell what the future may bring? And how can you say that the founders of the culture which is to follow must spring from people who will have come fresh from some barbarian wilderness as did the German tribes?

POINCARÉ

MURPHY. But you would admit the genuine worth of Spengler's genius.

EINSTEIN. Oh, certainly, certainly. But his conception of a baroque mankind appears to me quite fanciful.

MURPHY. Spengler, I think, forgets that science may do for our age and that of the immediate future what art has done for what he calls the Baroque Age. His theme is that this yearning toward the distance is the spirit of all our Northern culture and that this spirit was expressed in the leaping arches of the Gothic cathedrals, the infinite depths of color — harmonies in Rembrandt and the boundless tone-worlds of Beethoven's symphonies. Now, may it not be that modern science has taken up the torch which art has let fall, and that with this torch it is lighting up the unplumbed distance?

EINSTEIN. I believe you are right. The pathos of distance can be expressed when the mind follows the fast flight of the airplane, or the swift ocean liner, or when one thinks of the conquering of distance through the radio. The immediate contemplation of these facts has, as you say, much the same effect on the mind as the far-pointing spires of the cathedrals. And it is true, as we have already said, that modern science does supply the mind with an object for contemplative exaltation. Mankind must exalt itself. *Sursum corda* is always its cry. Every cultural striving, whether it be religious or scientific, touches the core of the inner psyche and aims at freedom from the Ego — not the individual Ego alone, but also the mass Ego of humanity. Expression here will always mean exaltation, and that striving is not confined to Baroque mankind alone; it was also in the Greeks, and it has been in every type of mankind that we know of.

I am not in the habit of talking nearly so long as I have on this occasion; but I think the interest of your question has called for it. And so we shall say *Auf Wiedersehen?*

MURPHY. *Auf Wiedersehen*, Herr Professor.

[EDITOR'S NOTE.—This unusual conversation with Einstein, revealing as it does his belief in the religious foundations of science, is the forerunner of an even more intimate article to come. This will be Einstein's personal credo, which he has written for THE FORUM'S series of Living Philosophies. Brief, lucid, of tremendous significance, it will be published in an early issue.]

Next month's debate — "Should We Adopt the Thirteen-month Calendar?" between George Eastman and F. D. Nichol

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

PRIESTLEY - Oxygen

Drawings by Paul Love

Human Crucibles II

***by* BERNARD JAFFE**

It is July 14, 1791 — the second anniversary of the storming of the Bastille. Over in Birmingham, England, liberal men are planning to celebrate this historic day. Modestly, quietly, without drumbeat or torchlight, they gather in the meetinghouse of the town. Among these lovers of human freedom is a dissenting minister named Joseph Priestley, who has joined this group to commemorate the emancipation of a neighboring nation from tyranny.

Outside the meetinghouse two men on horseback are stationed in front of a wild mob. One of them is reading a long document prepared by an agent of the King: "The Presbyterians intend to rise. They are planning to burn down the Church. They will blow up the Parliament. They are plotting a great insurrection like that in France. The King's head will be cut off and dangled before you. Damn it! You see they will destroy us! We must ourselves crush them before it is too late." The cry of Church and King goes up and a thousand men break loose. And as the magistrates of the city look on and applaud, Priestley's meetinghouse is burned to the ground.

All over England the clergy had inflamed the people against the Dissenters. Priestley had become a particular enemy of the government party. Openly siding with the American Colonists in their struggle for independence, he had brazenly broadcast letters from Benjamin Franklin such as the following: "Britain, at the expense of three millions, has killed one hundred and fifty Yankees this campaign, which is twenty thousand pounds a head; and at Bunker's Hill she gained a mile of ground, half of which she lost again by our taking post on Ploughed Hill. During the same time sixty thousand children have been born in America. From these data your mathematical head will easily calculate the time and expense necessary to kill us all, and conquer the whole of our territory."

Priestley had been fearless in espousing any cause which seemed just to him. Only recently he had been made a citizen of the French Republic for publishing a caustic reply to Burke's attack on the French Revolution. So on this day in 1791 the mob took fiendish delight in wreaking vengeance upon him. After destroying his meetinghouse, the crowd rushed to his home, demolished his library, smashed to bits all of his scientific apparatus, and burned his manuscripts. Still the fury of the mob was not abated. "Let's shake some powder out of Priestley's wig," yelled one rioter, and away they went to hunt him out. But the minister had been warned and had fled to London, while for three days the riot continued, encouraged by members of the Court of King George III.

The King himself wrote to Secretary Dundee: "I cannot but feel pleased that Priestley is the sufferer for the doctrines he and his party have instilled, yet I cannot approve of their having employed such atrocious means of showing their contempt." Meanwhile, the injured man had brought action for damages against the city of Birmingham. The case went to a jury and after nine hours Priestley triumphed. The great wrong done him was partly righted and again he was enabled to devote himself to the scientific experiments which absorbed all of his leisure time.

Born in 1733 at Fieldhead, near Leeds, of staunch Calvinists, Priestley had been educated for the ministry. At the age of twenty-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

two, after having been rejected because of his views on original sin and eternal damnation, he was appointed pastor of a small chapel in Suffolk, earning thirty pounds a year. He supplemented this meager salary by teaching school and by giving private lessons, and then, whatever time he could snatch from his clerical duties he devoted to the writing of an English grammar.

A Parson in the Brewery

When he was thirty-four, he went to take charge of the Mill Hill Chapel at Leeds. Poor, struggling to support a family on the scantiest of means, unpopular because of his religious views, and, like Demosthenes, battling a serious defect in his speech, this many-sided Englishman found time between his theological duties and metaphysical dreamings for more worldly matters. During one of his occasional trips to London he met Benjamin Franklin, who stirred in him an interest in electricity. Priestley planned to write a history of this subject with books and pamphlets which Franklin undertook to supply. This was

the beginning of his career as a scientist. "I was led in the course of my writing this history," he tells us, "to endeavor to ascertain several facts which were disputed, and this led me by degrees into a larger field of original experiments in which I spared no expense that I could possibly furnish."

Some part of the fame which is Priestley's is due to the public brewery which adjoined his home in Leeds. In that smelly old building he busied himself in his spare moments, experimenting with the gas which bubbled off in the huge vats during the process of beer-making. It was a queer business for a minister, and the brewery laborers shook their heads as they watched him. He knew little chemistry, but he was a careful observer. He lighted chips of wood and brought them near the bubbles of colorless gas as they burst over the fermenting beer, and he noticed that the gas had the power of extinguishing the flame.

He tried dissolving the gas in water. It was not very soluble, but some of it did mix with the water. In this manner in the space of two or three minutes he made, as he related, "a glass of exceedingly pleasant sparkling water which could hardly be distinguished from Seltzer water." Appearing before the Royal Society, he told that learned body of his discovery of what we now know as soda water — a very weak acid solution of carbon dioxide gas in water. The Royal Society was intensely interested, and he was asked to repeat his experiments before the members of the College of Physicians. He jumped at the opportunity and asked some of those present to taste the solution. They were sufficiently impressed to recommend it to the Lords of the Admiralty as a possible cure for sea scurvy. Priestley received the society's gold medal for this discovery — the first triumph of this amateur chemist.

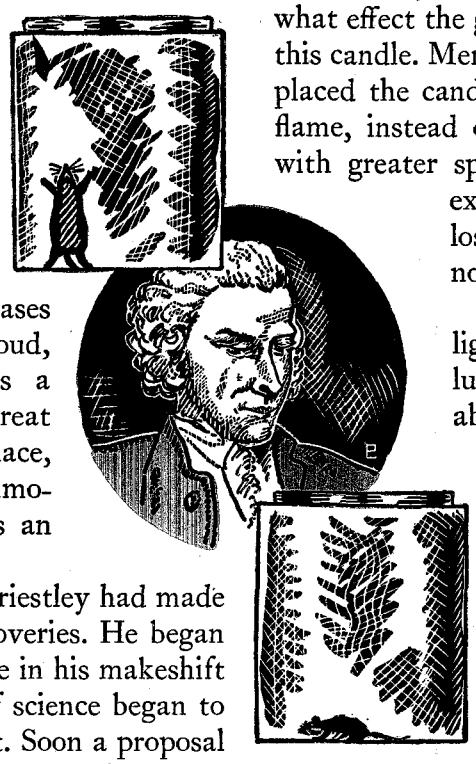
As a dilettante scientist Priestley was happy. He busied himself in other experiments. He tried heating common salt with vitriolic acid and obtained a product which others had missed, for Priestley collected the resulting gas over liquid mercury rather than over water, as his predecessors had done. The colorless gas which he obtained had a pungent, irritating odor. He tried to dissolve it in water, and the water soaked it up greedily. No wonder the gas had not been collected before! It had dissolved in the water over which the experimenters had tried to imprison it. This gas dissolved in water is the hydrochloric acid used extensively to-day both for cleaning metals and in the manufacture of glue and gelatine. Here was another great contribution to chemistry by this mere amateur.

The Candle Flame

The Reverend Joseph Priestley's congregation was puzzled at his intense interest in bottles and flasks. He seemed to be serving two altars. There was some grumbling, but the minister was too excited to listen. He was now heating ammonia water and collecting another colorless gas over mercury. It, too, had a very irritating odor. The fumes filled his room as he bent over the logs of the open fireplace. The

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

vapors made his eyes water until he was almost blinded and drove the other occupants of his house into the street to catch their breaths. But what of that? The experiment thrilled Priestley more than any passage in the Scriptures. He was giving science its first accurate knowledge of pure ammonia — the gas which has been so successfully employed in refrigeration.



Then he brought together his two dry, colorless, disagreeable gases — hydrogen chloride and ammonia — and he was amazed at the result. The gases formed a beautiful white cloud, which gradually settled as a fine, white powder. A great chemical change had taken place, and he had discovered ammonium chloride, now used as an electrolyte in dry batteries.

Thus within a few years Priestley had made a number of significant discoveries. He began to spend more and more time in his makeshift laboratory, and the world of science began to hear of this preacher-chemist. Soon a proposal came to him to accompany Captain James Cook on his second voyage to the South Seas. He was tempted, but, fortunately, another clergyman objected to his religious principles and he stayed behind. By remaining in England he was able to carry on the great experiment that was to bring him lasting fame.

Priestley had heated a large number of solid substances in the flames of his furnace. Now he tried utilizing the heat of the sun by means of a sunglass. He found that he could obtain enough heat to burn wood and other solid materials. He procured a large lens, a foot in diameter, and proceeded to heat a great many different kinds of substances, both natural and artificial. His method was to place the substance to be heated in a bell jar arranged so that any gas which might be formed inside of it would pass out and be collected in a bottle set over a trough of mercury. With this apparatus he endeavored, on Sunday, August 1, 1774, to heat a red powder of mercury and collect the gas which would be liberated from it. This he did.

But there was nothing startling about the experiment. Eck of Salzback, an alchemist, had done the same thing three centuries before in Germany, and the world had not been aroused by it, for nothing further had been discovered about the gas. But now a strange thing happened. A lighted candle was burning in Priestley's laboratory, and he wondered what effect the gas might have on the flame of this candle. Merely as a chance experiment, he placed the candle in a bottle of the gas. The flame, instead of being extinguished, burned with greater splendor. He was thrilled with excitement, but was utterly at a loss to account for this phenomenon.

This chance insertion of the lighted candle ushered in a revolution in chemistry. Speaking about this memorable occasion some years later, Priestley said: "I cannot at this distance of time recollect what it was that I had in view in making this experiment; but I had no expectation of the real issue of it. If I had not happened to have a lighted candle before me, I should probably never have made the trial, and the whole train of my future experiments . . . might have been prevented."

At the time, Priestley had no notion of the real nature of this gas which he had imprisoned, though we now know that it was oxygen. In his day the atmosphere we breathe was thought to be a pure, simple, elementary substance, and Priestley suspected that the gas given off by the red powder of mercury must have come originally from the atmosphere. So his next thought was to find out how wholesome this gas might be to living creatures.

Mice — and Men

On March 8, 1775, this honest religious heretic conducted a queer experiment to find out the answer to this question. He was working in the large castle of Lord Shelburne in Bowood near Calne. The night before, he had set traps for mice in small wire cages from which the animals could be easily removed alive. Now he took two identical glass vessels and filled one with his newly captured gas and

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the other with common air. Removing one of his mice from the trap, he passed it quickly into the vessel containing common air. Another mouse was placed in the second vessel.

He had no idea how long he would have to wait for the result of his experiment, so, seated on a chair, he amused himself by playing the flute while he watched. Suddenly he stopped. The mouse entrapped in the vessel containing common air was showing plain signs of uneasiness and fatigue. Priestley threw away his flute and looked at his clock. Within fifteen minutes the mouse was unconscious. Seizing it by its tail, he removed it from its prison. Too late — the mouse was dead.

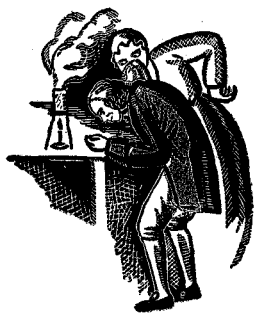
He peered into the second vessel containing the oxygen to see what was happening to its tiny inmate. Nothing alarming. It kept moving about quite actively. Priestley watched for ten minutes more and then it began to show unmistakable signs of fatigue. Its movements became sluggish; a stupor came over it. The minister hastened to set it free, but it was apparently dead when he took it out of its tomb. He found, however, that its heart was still beating, and he rushed to the fire, and, holding the little mouse to the heat, watched it slowly revive. In a few minutes it was as active as ever.

The astonished clergyman was unable to believe the evidence of his senses. For thirty minutes this animal had remained in his oxygen and survived, while the first mouse, confined in common air, had died in half that time! What could account for it? Could it be that his

oxygen was purer than common air? Or did common air, perhaps, contain some constituent which is deadly to life? Perhaps it was all an accident.

That night Priestley kept pondering over the riddle of the mice and his oxygen. He began to suspect that his oxygen was at least as good as common air, but he must be sure. So the next morning found him experimenting with more mice. Again the same extraordinary results; and Priestley wrote: "I did not think it necessary to make any more experiments with mice."

He might have ended his researches at this point, but he had the curiosity of the true natural philosopher and decided to substitute himself for his humble mice. So he inhaled some freshly prepared oxygen through a glass tube and waited anxiously for whatever might happen. "I fancied," he noted, "that my



breath felt peculiarly light and easy for some time afterward. Who can tell but that in time this pure air may become a fashionable article of luxury! Hitherto only my mice and myself have had the privilege of breathing it."

Priestley was not long in foreseeing many practical applications of this very active gas which he had discovered. "It may be peculiarly salutary to the lungs in certain morbid cases," he wrote. This was a true prophecy, for to-day pure oxygen is administered in cases of pneumonia when the lungs have been reduced in size and the patient cannot breathe enough oxygen from the air. Tanks of pure oxygen are also used by firemen fighting suffocating fumes, by rescue parties entering mines, and by aviators and mountain climbers who reach altitudes where the atmosphere is very rare.

To Priestley the atmosphere was no longer a simple, elementary substance. He kept testing the purity of his newly discovered gas and found it to be "between five and six times as good as the best common air." Thus, through the magic of chemistry he had isolated the most abundant element of the earth and solved the profound enigma of the atmosphere. This puzzle, so simple to-day that few cannot answer it, was so important that its mystery had impeded the progress of chemistry for centuries; and it was finally solved by this heretic of the church to whom chemistry was only a hobby — a plaything that filled the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

spare moments of his varied life. To-day it is an established fact that Priestley's discovery marked a turning point in the history of chemistry.

". . . I Have Done Now"

On August 1, 1874, the centennial of this great discovery was celebrated in Birmingham, England. A statue of Priestley was to be unveiled. Three thousand miles away, a cablegram was dispatched by a group of American chemists who were commemorating the same event in a little graveyard in Northumberland, Pennsylvania, on the banks of the Susquehanna River. For it was here that Priestley had been buried.

He had come to the New World in 1794 when conditions in England became unbearable for him. The press had attacked him, and Edmund Burke had assailed him on the floor of the House of Commons for championing the cause of the French revolutionists. Finally, when his scientific friends began to snub him, Priestley, though past sixty, decided to come to America.

His landing in New York was like the arrival of a conquering hero. His fame as a theologian, scientist, and liberal had spread to America and a delegation of distinguished citizens met him at the pier. The Tammany Society of New York — "a numerous body of freemen who associate to cultivate among them the love of liberty" — sent a committee to express their pleasure and congratulations on his safe arrival. "Our venerable ancestors," they told him, "escaped as you have done from the persecution of intolerance, bigotry, and despotism. You have fled from the rude arm of violence, from the flames of bigotry, from the rod of lawless power, and you shall find refuge in the bosom of freedom, of peace, and of Americans."

But America did more than greet this slender, active man with flattering phrases. The Unitarian Church offered him its ministry. The University of Pennsylvania was ready to make him a professor of chemistry. Other offers of speaking tours and the like came to him. But he accepted none. Benjamin Franklin had made great efforts to have him settle in Philadelphia, but Priestley preferred the serenity and wild seclusion of Northumberland, where his three sons and other English immigrants had founded a community.

Here the amateur chemist built himself a home and a laboratory, and settled down to writing and experimenting. Here Thomas Jefferson came to consult him about the founding of the University of Virginia. Occasionally he left Northumberland to attend the meetings of the American Philosophical Society at Philadelphia, before which he read several scientific papers, or to take tea with George Washington, who had invited him to come at any time without ceremony.

Before the close of the century he performed his greatest chemical experiment in America. Still working with gases, he passed steam over glowing charcoal and collected a new gas, now known as carbon monoxide. The discovery of this colorless gas explained for the first time the light blue flickering flame seen over a furnace fire. To-day much of the gas used in our homes is manufactured in essentially the same way originated by Priestley in 1799.

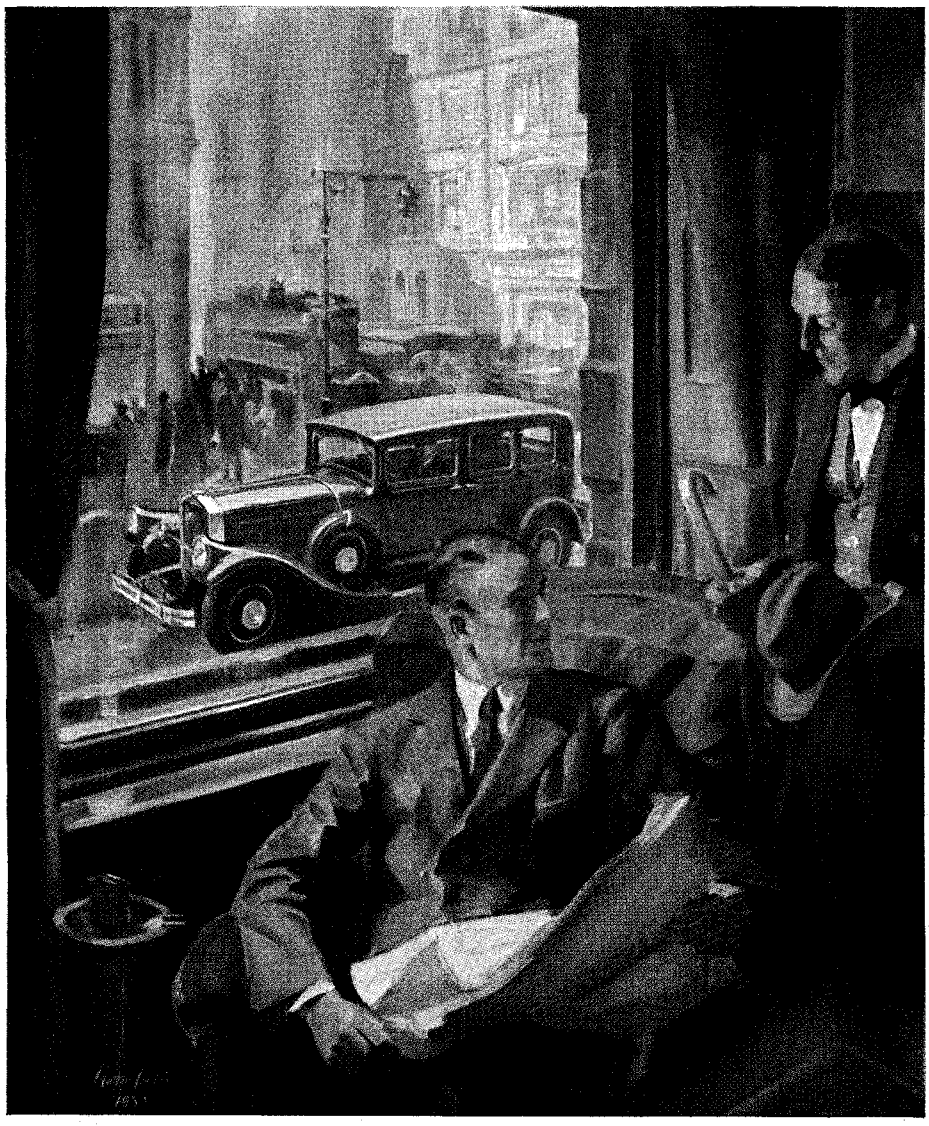
The long years of preaching and experimenting were now drawing to a close. He was now past seventy and, mentally, was still very alert, but his tired body was beginning to show signs of weakness. "I have lived a little beyond the usual term of human life," he told his friends. "Few persons, I believe, have enjoyed life more than I have. Tell Mr. Jefferson that I think myself happy to have lived so long under his excellent administration, and that I have a prospect of dying in it. It is, I am confident, the best on the face of the earth; and yet, I hope to rise to something more excellent still."

At eight o'clock on Monday morning, February 6, 1804, the old minister lay in bed knowing that the end was very near. He called for three pamphlets on which he had lately been at work. Always a careful writer, he dictated several changes to be made before they were sent to the printer. He then asked his secretary to repeat the instructions he had given him. The dying man was dissatisfied: "Sir, you have put it in your own language; I wish it to be in mine." He then repeated his instructions almost word for word, and when it was read to him again, he was contented.

"That is right," he said. "I have done now." Half an hour later he was dead.

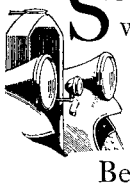
Next month, "The Two Curies — Radium"

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



That fine things are fairly unchanging, is the story told by these two pictures of an identical scene. Both portray New York's smartest club, its proudest motor car. One was painted twelve years after the other.

The Most Distinguishing Mark of the *Most Distinguished* Motor Car



SUPERLATIVES are singularly apt when applied to the fender lamps that are *Pierce-Arrow* . . so intimately are these a part of *America's finest motor car.*

Behind that title, so hard-earned (which otherwise would be sheer arrogance), is the prided handwork of masters in coachcraft . . the second generation of whom are today engaged in the creation of Pierce-Arrow finenesses.

Pierce-Arrow reflects, also, the thinking of many great engineers, and the management of men who put reputation before all things, in the trusteeship that is theirs to preserve.

Should it appear that an exaggerated reverence for ideals is present here, the product itself bears even greater testimony to this very genuine attitude.

Pierce-Arrow today finds expression in three new groups of automobiles, which, for sheer beauty and distinction, were not conceivable without great tradition to draw upon and a patrician pride to inspire.

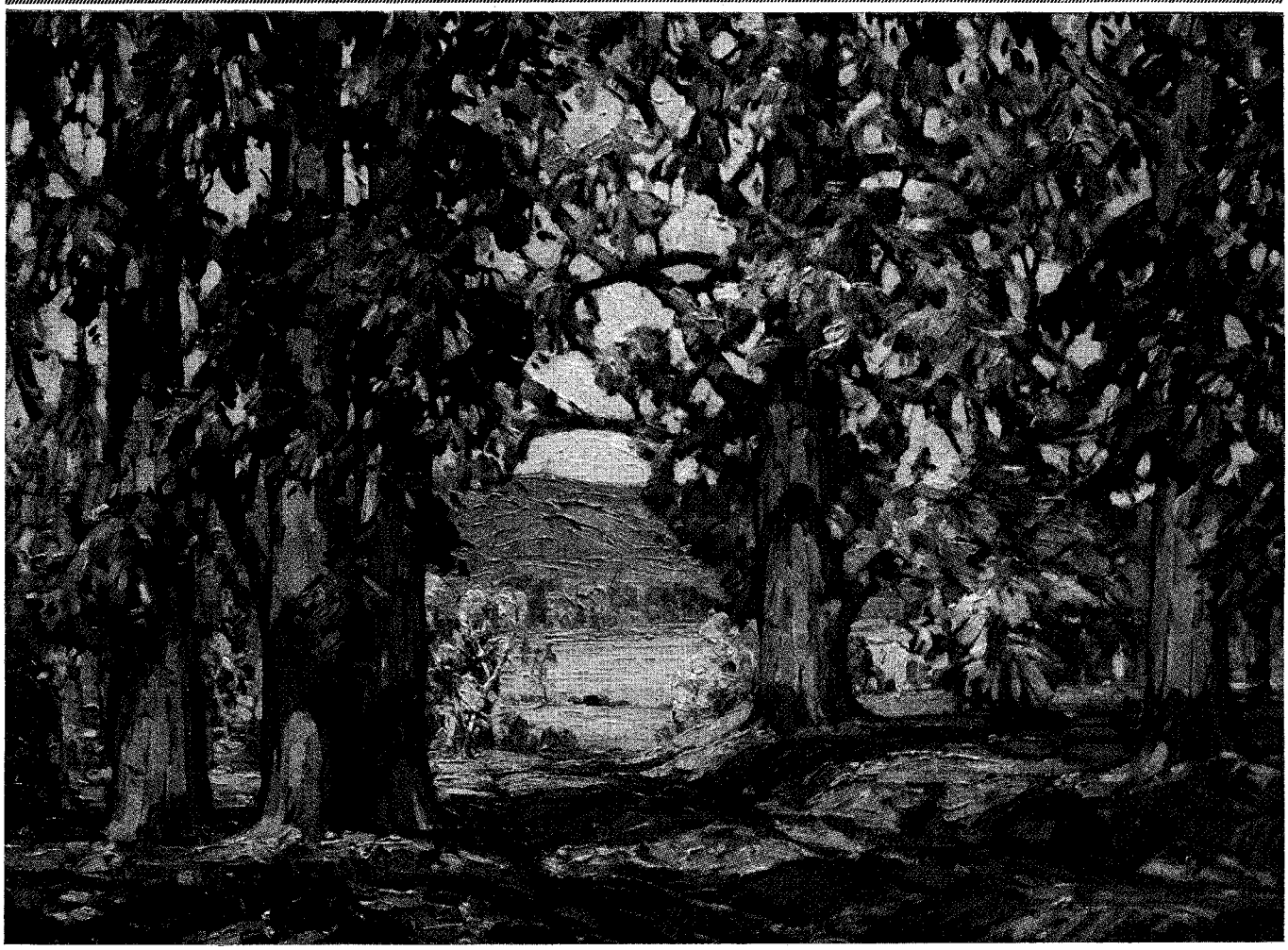
PIERCE-ARROW

Three New Groups of Straight Eights . . 132 to 144-inch Wheelbases . . $2695 to $6250 at Buffalo
(Custom-built Models up to $10,000)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

1880 GOLDEN ANNIVERSARY YEAR 1930

DAVEY TREE SURGERY



Reproduction from a painting made on the campus of the Sweet Briar College Sweet Briar, Virginia, by Frank Swift Chase

© The D. T. E. Co., Inc., 1930

Half a century since John Davey originated the science of Tree Surgery

FIFTY YEARS ago John Davey began experimenting with his new theory that trees could be saved by curative processes. Were they not living things? Were they not subject to disease, injury and other ills? And yet to most men they were just trees, destined to die whenever circumstances took them.

Countless millions of people had seen trees die—if they saw trees at all — without ever a thought that they could be saved. John Davey saw sick and injured trees with understanding and sympathy. He conceived the idea that a system of methods and treatment could be devised that would save innumerable trees that were being lost unnecessarily.

JOHN DAVEY
1846-1923
Father of Tree Surgery
Reg. U. S. Pat. Office

What gave him the idea no one knows. John Davey passed away suddenly nearly seven years ago without disclosing the source of his inspiration. He did a comparatively rare thing; he gave the world a new idea.

As with most new ideas, John Davey endured the long and bitter struggle against ridicule and cynicism and inertia and established habits of thinking. He struggled forward with remarkable determination and with sublime courage. He lived long enough to see his new science a proven success both from a practical and a commercial standpoint.

Like most geniuses John Davey did not care much for money. He had a profound love of nature and was not only thoroughly trained in horticulture, but was an eager student of the related sciences. He not only gave to the world a new idea, but he gave a fine philosophy also. To him the whole development became a great ideal of usefulness and constructive service. His spirit impressed itself indelibly and is a living force in the organization that he founded and inspired.

Tune In Davey Tree Golden Anniversary Radio Hour

Every Sunday afternoon, 5 to 6 Eastern time; 4 to 5 Central time: over the Red Network National Broadcasting Company. Featuring the old-time songs that everyone knows and loves. Listen to Chandler Goldthwaite on the Skinner Residence Organ.

THE DAVEY TREE EXPERT CO., INC.
354 City Bank Bldg., Kent, Ohio

Branch offices in all important cities between Boston and Kansas City, between Canada and the Gulf.

MARTIN L. DAVEY, *President and General Manager*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

These columns are open to brief letters commenting upon any article or subject that has appeared in The Forum. Because of space limitations, the Editor must reserve the right to publish letters only in part.

Where Was Hoover?

To the Editor:

Mr. Hoover's action in calling business men to Washington after the crash of October 1929 was undoubtedly wise. But that it was more than a sedative is doubtful. Mr. Flynn, in the February FORUM, says Mr. Hoover "put his finger on the germs of instability early in their period of incubation" and attributes this to his clarity of vision due to his eight years in the Department of Commerce.

I do not see it that way. As Secretary of Commerce, Mr. Hoover should have seen the crash coming. If he did see it with "clarity," then why did he keep it to himself? According to my observation, Mr. Hoover and his most ardent supporters were sitting on those germs during his campaign, doing their best to keep them warm and ready for hatching on his election, and it was this hatch that resulted in the crash. Mr. Hoover was making speeches calculated to induce the voters to believe in the super-prosperity indicated by what is now so glibly referred to as the "orgy of speculation."

CHARLES H. HYDE

New York, N. Y.

Woman's Place

To the Editor:

Mrs. O'Donnell, in "The Part-time Mother" [March FORUM], makes a very good case, but as in many other instances when the writer is personally concerned, she has overlooked a very important problem. I refer to working wives who are taking jobs away from needy girls and married women who have to work for a living. Her excuse that women can't find anything to do at home or even outside of it unless they get a paying job is a little far-fetched. Certainly they don't need the money. They work because they want an excuse for getting out of doing the household "drudgery." Why housework, with the modern appliances, is still called drudgery is beyond me.

One reason the modern woman won't do this drudgery is because of her lovely hands and her beautiful skin, on which she spends so much in the effort to make it beautiful. I honestly believe that the beauty doctors have done more to break up the great American home than all the other evils combined. It's getting so that the coming generation of girls shun cooking and housework like the smallpox.

I have only contempt for a married woman who holds down a job when her man is capable of supporting her and her family, and in so doing takes the wages she gets from the pocket of some needy girl just starting out.

C. F. DISTELHURST

Omaha, Neb.

Religious Lobbying

To the Editor:

As a "fair and friendly hearing to both sides" your articles entitled "Religious Lobbying" (March issue) were excellent propaganda. In the first place the title is a willful misnomer for it is not even alleged that any lobbying on religious matters is involved — only that religious minorities are lobbying. Of course, if drinking and contraceptives are religions to you, my point is not well taken.

I wonder if THE FORUM could not persuade Mr. Coolidge to point out some legislative issues which have not been instituted and advocated by an active minority. Are reforms hereafter to spring forth with fortuitous spontaneity and command at once the support of decisive majorities in order to avoid the stigma of having been bred by minorities? Or are traditional institutions to stand unchanged henceforth?

ALDEN A. POTTER

Bethesda, Md.

What is Humanism?

To the Editor:

In a recent issue I saw something mentioned about Humanism. What is this — a religion? Or what kind of a teaching is it? Can I purchase a pamphlet or book on Humanism — and where?

ARCHIE W. SYRETT

Hartford, Conn.

[EDITOR'S NOTE: — *Humanism is distinctly not a religion, though the label is now being loosely applied to several so-called religious movements. It is a point of view, an approach, a philosophy, formulated by three American thinkers — Irving Babbitt, Paul Elmer More, and the late W. C. Brownell. If you want to learn more about it, see Irving Babbitt's article, "What I Believe," in* THE FORUM *for February, 1930; and read some of his books, particularly* The New Laokoön (*1910*), Rousseau and Romanticism (*1919*), *and* Democracy and Leadership (*1924*).]

Our Own Private War

To the Editor:

We have gone through a Civil War in this country and abolished the question of slavery and there are just about enough of us people in this country who believe in the Constitution and the Law so that we might as well have another fight over it as we did before. For myself, I would just as soon see this country destroyed by a Civil War, with all its suffering, as have it drowned in alcohol.

But, of course, Fabian Franklin ["Prohibition Ten Years After," April FORUM] and a host of others (Nicholas Murray Butler and Rascob) are prompted to say what they do, not because of any facts they know, but by the prejudice which they have formed in the environment in which they have lived. Such men are a disgrace to the country; as much traitors to our government as Benedict Arnold ever was.

A. I. JEDLICKA

Superintendent of Schools

Proctor, Minn.

Hail to Keith!

To the Editor:

What a brave, stoical, uncompromising confession of faith is that of Sir Arthur Keith in the April FORUM! Ruthless in adherence to the grammar of scientific assent; noble in its tolerance of all who differ; serene with its assurance in spite of orthodox surrenders; above all, radiant in postulating a Master back of the great design, give him what shape we may! Homage to a truly great soul!

L. L. RICE

Mayland, Tenn.

Exemptions for Value Received

To the Editor:

While I hold no brief for tax exemptions, I venture to suggest that Mrs. MacFadden, in her March FORUM article, "Why Our Taxes Are High," has at least partially missed the point.

At present — forget colonial history — tax exemptions are based, in most cases, upon the service that the exempted agency renders to the community; a contribution to the spiritual, moral, mental, and physical welfare of its citizens.

A word as to the so-called private and parochial schools. No one with any knowledge of the facts would deny that these institutions save the State, in the cost of educating their students, many times the amount of the exemptions granted. The writer happens to be one of the seven members of the local Board of Education, and the cost of educating the pupils of this city now in the private and parochial

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Our Rostrum

schools, taking no account of the added equipment and buildings necessary to do so, would be over a million and a half dollars — many times the taxes that could be levied upon the exempted property of such schools.

C. E. PURDY

Minneapolis, Minn.

"Firsts" Are Really Firsts

To the Editor:

I am certain that those authors whose stories you publish as "firsts" must have had some work published elsewhere. It takes at least a dozen stories to "make" a writer, and the man is poor indeed if he could not have landed one of the dozen with a publication less exacting than THE FORUM.

HAROLD DONITZ

Brooklyn, N. Y.

[EDITOR'S NOTE. — *It often does take many more than a dozen stories to "make" a writer, but an author who is really trying to establish himself finds little satisfaction in an acceptance from one of the "wood pulp" monthlies. In the last year and a half we have received 5,873 first short stories, of which we have accepted and published a total of thirteen. Our object is to encourage the unknown author who is capable of producing good work. Each of the first short stories we have published represented the first accepted work of the author.*]

The Big Game

To the Editor:

"The African Big Game," by John Vandercook, published in the March FORUM, is the finest article I have ever read on big game hunting. I wish this splendid article might be spread all over the globe. As any fool of either sex may be photographed with one foot on a dead lion, cannot one of these brave hunters give us something original? A picture of a big game hunter attacking a lion with his bare hands would be worth looking at. And a picture of a lion posing with one foot on a late hunter would be refreshing.

MAY PHILO

New York, N. Y.

The Red Dancer

To the Editor:

The story of Mata Hari is revolting. She was a prostitute who plied her trade under the guise of art. She surrounded herself with an aura that attracted sensual men to her, a prostitute of the kind that every great war develops. Why should the pages of THE FORUM be smeared with this kind of filth? Outside of exhibiting the grossness of the character of certain individuals in high command whose lives unfitted them for any position involving trust and confidence, what does it accomplish? The dregs at the bottom of society and the foam at the top may be pleased with putrid articles and stories, but not the great body of the middle class that at last prevails.

BURWELL FOX

Ironton, Mo.

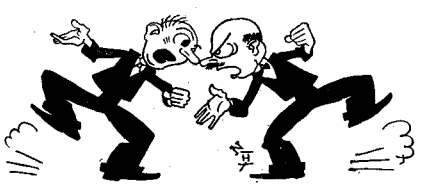
To the Editor:

We cannot use naked dancers in our courses, so stop my subscription at once.

W. E. GORDON

Findlay College, Ohio

[EDITOR'S NOTE: — *"Mata Hari" was not published as propaganda for or against prostitution or spying, but as an interesting story and a record of fact. If Mr. Gordon is consistent in his prejudice against naked dancers, he will refuse to allow his students to be exposed to the contagion of the story of Salome in the Bible. Has Findlay College banned that too?*]



The Symes-Brickell Debate

Letters written to the Editor discussing the debate between Lillian Symes and Herschel Brickell on "The Book Racket" [April Forum] indicate that opinion is about evenly divided. Following are a few of the letters we have received condemning and condoning the practices of the book publishers.

The Publishers Are to Blame

To the Editor:

The so-called literature being produced in this country to-day is, as a whole, of the poorest quality we have ever known. At least seventy-five percent of the responsibility for this humiliating condition should be placed squarely upon the publishers. That respectable publishers should prefer the shortcut to assured temporary popularity which they know sex entanglements etc. are sure to receive, because the lower passions are more easily stirred than intellectual interests, is not surprising, considering the competition which unscrupulous publishers have created. But this practice is none the less inexcusable, for those who assume the responsibility of furnishing reading matter for the growing public are morally obligated to supply that which shall entertain or instruct rather than demoralize.

EDWARD C. PLUMMER

Washington, D. C.

To the Editor:

I would go even further than Miss Symes goes in condemning the sensationalism of publishers. They not only think that cheap publicity stunts and cheap, flashy books will make a larger profit, but they refuse to print books in which they see merit if they think that the books will not sell well. It is not entirely a desire for cheap sensationalism that I would condemn, but an earnest desire to find the lowest level of literacy in order to sell the greatest number of copies.

CHESTER T. CROWELL

Pompton Lakes, N. J.

To the Editor:

My view is that literature is an art and as such should, if possible, be kept high on the artistic plane. It must be granted that art and business methods are related. Otherwise artistic successes cannot reach the people and raise them culturally. However, when business is propagated for business alone and in the name of art, there necessarily is a decline in artistic standards and a slackening in our cultural advance toward civilizational ideals.

BRIG. GEN. CHARLES R. HOWLAND

Fort Warren, Wyo.

Publishing Is Not So Bad

To the Editor:

As a reviewer of ten years' experience, I most heartily agree with Mr. Brickell's point of view. One has only to call to mind the multitude of worthwhile books to be found on practically every publisher's list, to be convinced that the standard of public taste in reading has steadily risen.

SAMUEL B. HOWE

Newark, N. J.

To the Editor:

It must be remembered that books are in competition with magazines and newspapers, and all this propaganda put out in regard to books is resulting in the greater reading of books. Even when it comes to sea stories written by young ladies, I have derived considerable amusement even if my seafaring knowledge has not been increased. My judgment would be to allow the book publishers to keep up their racket. While they are not always intellectually stimulating, they are funny, and in this old world of ours just at present I think we need a little fun now and then.

SAUNDERS NORVELL

New York, N. Y.

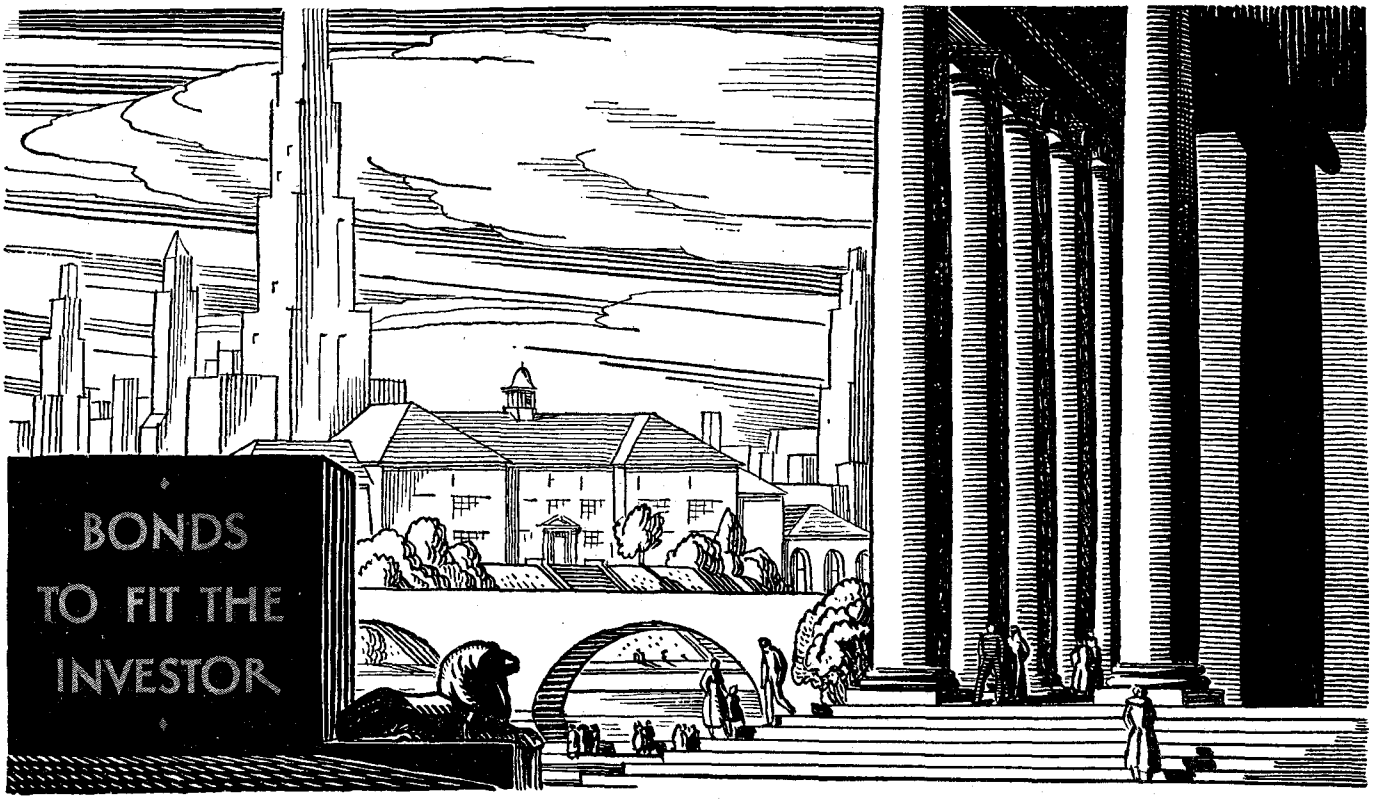
To the Editor:

My own publishing experience is of over ten years' duration and I confess that I am increasingly impressed with the fact that the book business thrives, when it does, not on the spectacular and temporary feature books but on the more constant and steady sale of books of real intrinsic merit. By and large, the public is remarkably discriminating in the way in which it picks out and makes prosper the really worthwhile literary efforts. In general, the book business is in a more healthy state to-day than it has been at any time that I have known it.

ORDWAY TEAD

New York, N. Y.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



BUILDING FOR THE COMMONWEALTH

THE American citizen is the best served in the world. A quarter million public schools educate his children. An abundant supply of pure water comes into his home from carefully guarded sources. The streets of his community are brightly lighted for his convenience and protection. Surfaced highways totaling 660,000 miles enable him to travel swiftly and smoothly between cities.

Part of the cost of such projects, particularly for highway construction, has been paid directly from taxes. Twelve billion dollars, however, have been raised in the past decade for streets, roads, bridges, schools, water, sewers, parks, playgrounds, public buildings, and other needed improvements, through the sale of bonds issued by the states, counties, cities, and other taxing districts. Thus the cost of such improvements is distributed among those who benefit from them—now and in the future.

The need for public works and the increased property valuations resulting from them, together with the recognized safety and tax-exemption of state and municipal obligations, has created a widespread demand for such bonds. Halsey, Stuart & Co. has provided this highly acceptable type of bond to thousands of investors, at the same time enabling citizens throughout the land to enjoy the many benefits accruing from public projects. Much information valuable to investors interested in tax-exempt securities is found in our pamphlet, *How to Judge Municipal Bonds.* A copy will be mailed on request.

HALSEY, STUART & CO.

INCORPORATED

CHICAGO, *201 South La Salle Street* NEW YORK, *35 Wall Street*

AND OTHER PRINCIPAL CITIES

THE PROGRAM THAT DOES MORE THAN ENTERTAIN

Every Wednesday evening you may increase your knowledge of sound investment by listening to the Old Counsellor on the

Halsey, Stuart & Co. program. Broadcast over a Coast to Coast chain of 37 stations associated with National Broadcasting Co.

8 P. M. Eastern Standard Time
7 P. M. Central Standard Time
6 P. M. Mountain Standard Time
5 P. M. Pacific Standard Time
Daylight Saving Time—one hour later

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TRAVEL

The Diamond Mines of South Africa

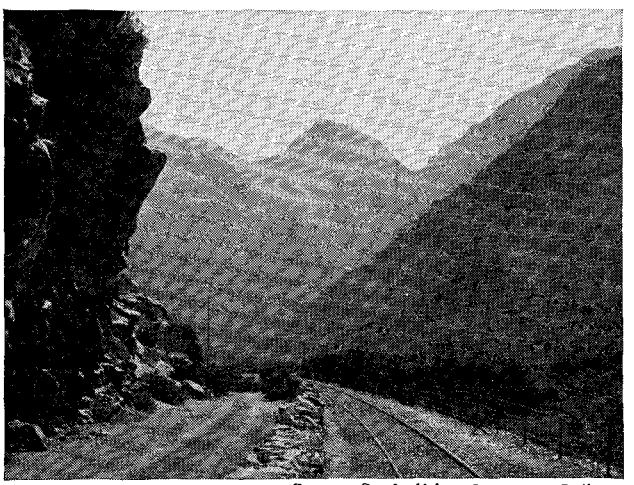
by **JOHN C. SANDERS**

FOR MANY YEARS the allurements of South Africa, the land of gold and diamonds, had beckoned us. Articles and books about it that we read, and films that we saw, left us voracious for more, yet we had allowed the bogey of distance to prevent us from making the trip.

Now we wonder why we ever let such ideas deter us. The ocean voyage was, if anything, altogether too short. It was over at the height of its enjoyment. Mingling with our fellow passengers during the frequent social functions arranged by the ship's officers, we had made many firm and lasting friendships, and there was a general feeling of regret when we knew that the trip was approaching its end.

We had observed the dull, blue outline of land on the horizon just before lunch, and went to the saloon for our last meal aboard. Naturally we were all excited, and as this was the last time we would meet, the meal took somewhat longer than usual. When it was over we sought the deck again. The vessel was almost at its dock, and towering above us majestically stood Table Mountain. Its flat top was covered with soft, white, fleecy clouds under a deep blue sky, and the beautiful African sun shone brilliantly on its verdant slopes. The "cloth was on the table" to-day, in such beauty as to hold us spellbound.

Stretching before us, nestling in the lee of this glorious mountain, was Capetown, whose friendly shores have beckoned many an adventurous mariner since the year 1497. We stayed there over night and left for Kimberley the following morning, but with the intention of spending more time in Capetown and exploring its beauties on our return. We took the de luxe express of the Cape-to-Cairo railway, following the old spoor of the diamond seekers. This leads through gorgeous mountain ranges of giant rock crags and tree-covered slopes. Eventually we reached the Great Karoo, the flat, rolling expanse of the center of South Africa which is about 4500 feet above sea level. Kimberley was but a little further on.



Courtesy South African Government Railways

The Hex River Mountains

It was difficult to realize that we were in the diamond center of the world, where over $300,000,000 worth of these precious stones have been recovered. We were made especially welcome, although we were only ordinary tourists. Hospitality was shown us on all sides, for we were Americans, and the great diamond industry was built up by Americans, engineers brought out by Cecil Rhodes.

We visited the mines. We saw the huge holes formed by the "open workings" when the diamondiferous ground (actually the core of an extinct volcano) was worked in the open. The old Kimberley Mine is the largest excavation ever made by human hands, in any part of the world. It is as long as five good-sized city blocks and 1400 feet deep, which is about twice the height of the Woolworth Building.

THE PROCESS of mining diamonds is interesting, and yet simple. The "blueground," as the diamond-bearing ground is called, is a soft shale-like material, and is blasted out in the same manner as coal or any other mineral. When it is brought to the surface it is sent to the crushers. These are run very slowly, for, although the diamond is the hardest substance known — so hard, in fact, that under sufficient pressure, it can be pressed intact into a solid piece of steel — yet a sudden blow will fracture it into small pieces. Naturally, then, the breaking up of the diamondiferous ground must be attended with great care.

On being broken up, the blueground is passed through a series of specially constructed pans, where a copious supply of water washes off the more readily soluble of the material, leaving the concentrates (insolubles) behind, with a percentage of smaller undissolved lumps of blueground. We saw that the large diamonds are found in these pans, standing out clearly from the concentrates.

The smaller stones and other material are then passed through a second set of crushers, set very finely, and then through the second and final set of rotary pans, where the washing operation is completed. The solubles are run off through pipes to a dump, while the concentrates, consisting mainly of pieces of quartzite, small quantities of garnets, rubies, "cat'seyes," and, to a very much lesser extent, diamonds, are cleansed of any slime.

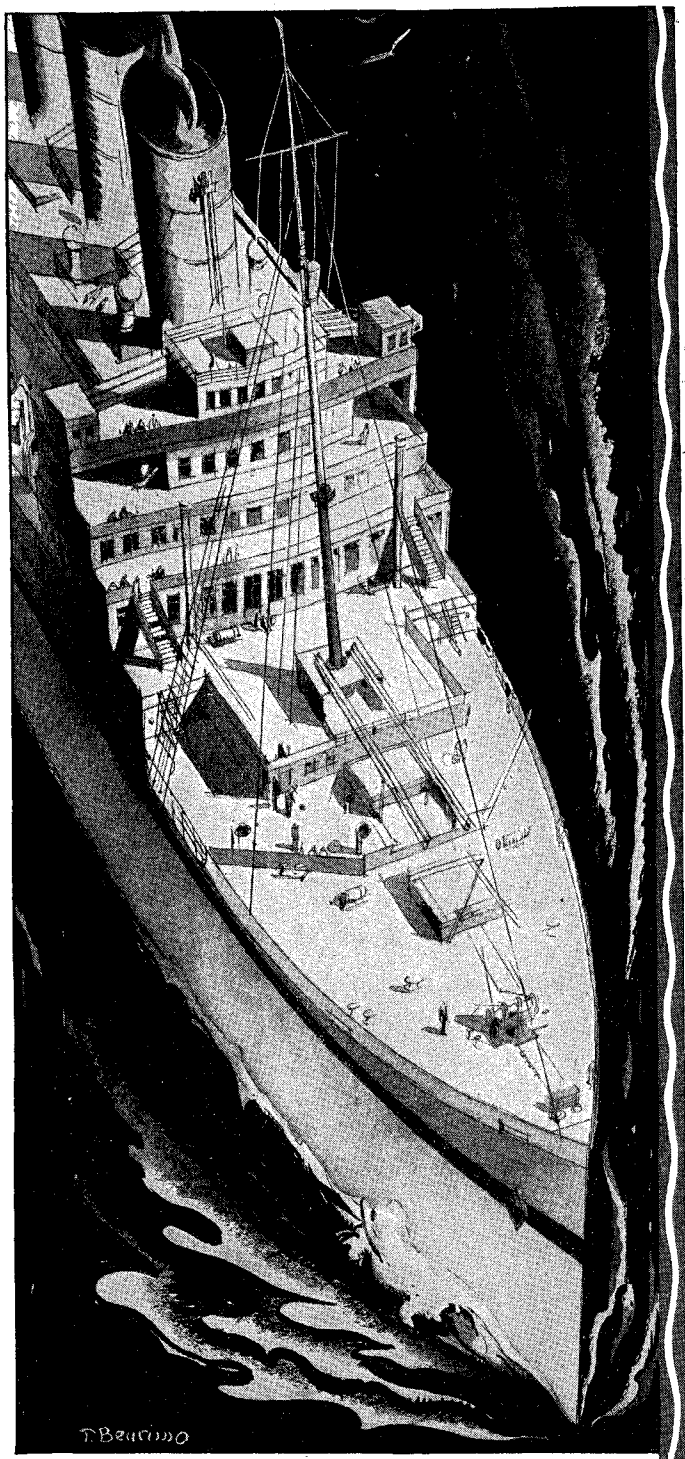
In Kimberley, some 70,000 tons of blueground are mined every week, so the operations are on a very extensive scale. Those 70,000 tons have been reduced to about 1400 tons by the time the process has reached this stage.

The concentrates are now taken off to be finally treated. They are flushed over tables coated with grease, where the diamonds, and a few heavier pieces of material, are trapped, while the residue is taken off to another dump. At intervals the grease is scraped from the tables into iron pots, where it is melted and poured off, leaving the solids behind. These are then further sorted and the diamonds recovered.

KIMBERLEY, being situated as it is, some 650 miles from Capetown, in country which was sparsely settled at the time, causes one to wonder how so vast an industry ever came to be set in motion. What led to the discovery of the first stone? Was it the luck of some nomadic

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Empress of Japan



NEWEST... LARGEST

giantess OF THE PACIFIC MIRACLE

THIS September, the new Empress of Japan . . . 39,000 tons displacement, 21 knots speed . . . largest and fastest ship to the Orient . . . will lead Canadian Pacific's great white Empresses in the Pacific miracle!

This "miracle" makes Hawaii a casual trip, brings Yokohama 2 days nearer to Vancouver, puts Americans in easy touch with Shanghai, Manila, and the lotus-and-sapphire of the South Seas.

● FAR EAST BECOMES NEAR WEST

The Empress of Japan embodies every luxury known to the seven seas. A mammoth resort-on-keel . . . vast sports deck with cafe, marble swimming pool, period lounges, imperial ballroom, quiet library, "verandah" suites with bath. With her three sisters, Empresses of Canada, Russia, Asia . . . she caters to the preference for congenial shipboard life. All have extraordinarily comfortable second class cabins.

There are two routes to the Orient on a white Empress . . . the paradise route via Hawaii, or the straight-across dash to Yokohama on the Pacific speedway.

Ask about reduced first-class round trip summer fares to the Orient. Also about All-Expense Escorted House Party Tours to the Orient, $715.00 up.

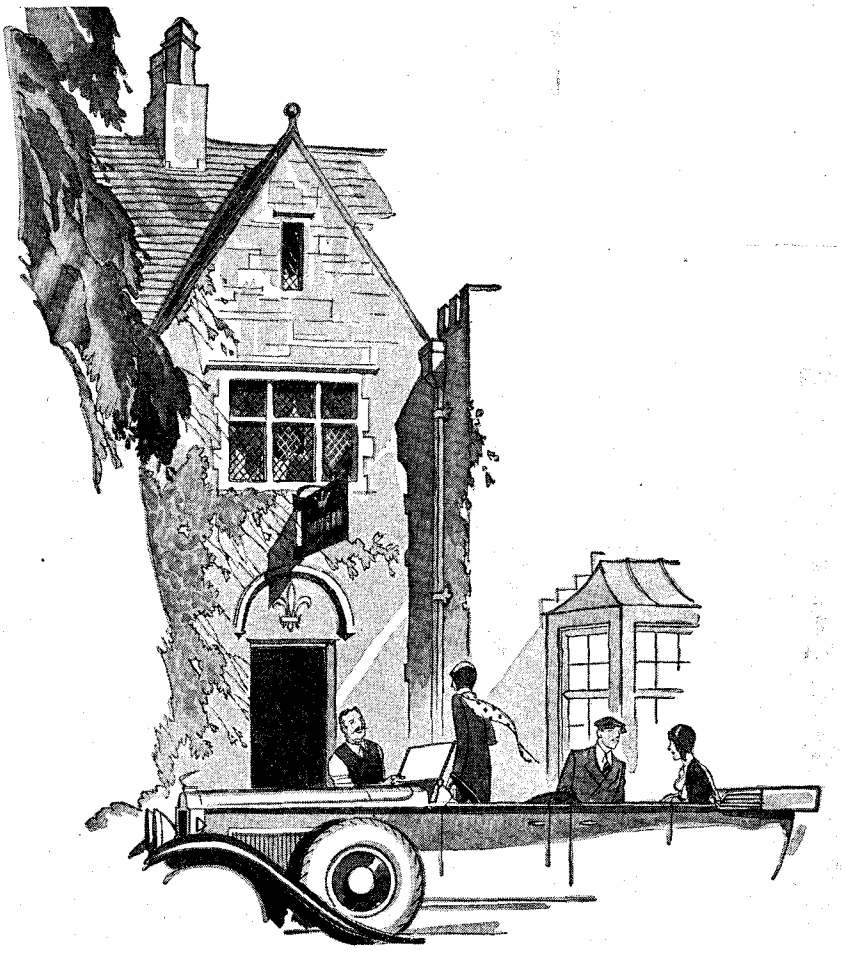
Information, reservations and freight inquiries from your own agent or any Canadian Pacific office: New York, Boston, Philadelphia, Washington, Chicago, Montreal and 29 other cities in the United States and Canada.

TO THE

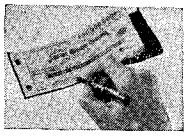
Canadian ORIENT Pacific

WORLD'S GREATEST TRAVEL SYSTEM

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Your International Entrée



Bearing your name, American Express Travelers Cheques give you an international entrée to prestige and service. Hotels, shops, merchants, and tourist agencies abroad readily accept these Cheques which your name has personalized and you go on your way with the peace of mind that safe, insured funds always give.

American Express Travelers Cheques also give you a personal entrée to the Helpful Hand of American Express Service. This valuable personal aid is continually outstretched to assist you with hotel, steamer, and rail reservations, baggage, and other problems in foreign lands.

Frontiers may come and go, languages may change, and currencies take new names but American Express Travelers Cheques know no boundaries. They are "spendable" the world over.

Now the size of the new dollar, you can secure American Express Travelers Cheques at your bank or express office. They are issued in denominations of $10, $20, $50, and $100 and cost you 75c for each $100. You can spend them in whatever part of the world you may travel and should they be lost or stolen uncountersigned by you, their value is refunded in full.

the new, dollar size

AMERICAN EXPRESS

Travelers cheques

Steamship tickets, hotel reservations, itineraries, cruises and tours planned and booked to any part of the world by the American Express Travel Department.

Travel

prospector, far from the beaten track? Was it the proven theory of some learned geologist? No. A little child, playing with her dolls at her home on the isolated farm De Kalk, on the southern bank of the Orange River, unconsciously brought to the notice of the world the fact that such inexhaustible riches were to be had in Africa.

As far back as 1866, when, due to the isolation of the interior of South Africa, such articles as children's toys were "home-made," this little girl had slowly accumulated several wooden dolls and a doll's house, with roughly carved furnishings. In playing outside one day, she found a shining pebble, square in the middle and pointed at both ends. To her childish mind this could become the kerosene lamp for her doll's house, owing to its bearing some resemblance to the lamp in the sitting room, which her mother used only on special occasions.

Schalk van Niekerk, from a neighboring farm, was visiting at De Kalk some time later. The doll's lamp was shown to him, and arrested his interest. He wanted it, and a deal was made whereby he gave in exchange for the pebble, a tiny lamp, carved out of wood. Thus the pebble changed hands.

Some few weeks after, Trader O'Reilly, trekking north with his wagon and oxen, spent the night at the van Niekirk homestead. In the course of conversation and the swapping of yarns the pebble was produced. O'Reilly examined it, and from its appearance he felt confident that this was a genuine diamond. He told van Niekirk his opinion and offered to have the pebble sent down to Grahamstown, some 400 miles away, or twenty days on foot, to his friend Dr. Atherstone, who had some knowledge of precious stones. Van Niekerk consented, and so the stone was taken south.

Dr. Atherstone at once inclined to the belief that this pebble was a diamond. Hydrofluoric acid would have settled the question immediately, but none was available in Grahamstown. The doctor concluded that the pebble was worthy of a proper test, and accordingly despatched the native runner to Capetown, again about 400 miles, but westward, with a note asking for a test by acid.

The stone was tested and proven a genuine diamond of first quality. Its weight was twenty-one and a half karats, and it was readily purchased by Sir Philip Wodehouse, who was then Governor of Cape Colony, for a sum equivalent to $2500. In that altruistic spirit so characteristic of the South African Boer, van Niekerk, immediately on receiving the money from the hands of the messenger, paid over to the little girl one half of the proceeds.

News of the good fortune spread

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

From Wooden Paddle-Wheeler to Iron Propeller Ship.

AN Era crowded with progress . . . when the construction of ships was undergoing the most sensational and revolutionary improvement. Timber was discarded . . . hulls were made of iron . . . the side wheel gave way to the Propeller. The vision and the leadership of Cunard became the subject of world-wide acclaim . . . and glowing editorials appeared in the newspapers. Thus did the Herald laud the *Arabia* upon her arrival in January 1853:

"We find arrangements in this ship which indicate that the time is not far distant when every home comfort may be realized on the sea . . . it is to be observed that the Cunard Company, moving with those cautious and prudential steps which have ever been their characteristic, are now building a new boat . . . the *Persia* . . . which is to be constructed of *iron* . . . the company are first in the field, first in quality, first in speed, and first in the promise of the future."

And when the Persia arrived, in February, 1856, the Herald eulogized: "the most magnificent floating Hotel and goods-transport that has ever breasted the waves . . . a marvelous specimen of human ingenuity and skill."

And then came the crowning mark of progress . . . the propeller. Its superiority had been proven. Cunard installed it promptly in the new, magnificent ship—the *China.* Such a marvel and so tremendous an attraction was the *China* . . . that she was thrown open for public inspection . . . and a huge sum was thus collected for Charity.

Such was Cunard's steady, unwavering advance, in ship building and ship management. Staunch ships all of them, and worthy successors of the "*Britannia,*"—first of all the Cunarders—of whose coming Ezra Gannett in his sermon at Federal Street Meeting House in Boston had said, "Never indeed has a vessel of the same class, of equal size and stateliness of appearance with that whose arrival has been so eagerly anticipated, ever entered our port." "Its effect will be seen in the industry, wealth, population, manners and general culture of the people."

THAT WAS IN 1840.

And now after 90 YEARS

the 1000 ton Britannia evolutes into the regally sized —royally apparelled BERENGARIA, AQUITANIA, MAURETANIA—the famous express service—nearly 300,000 passengers travelled via Cunard last year.

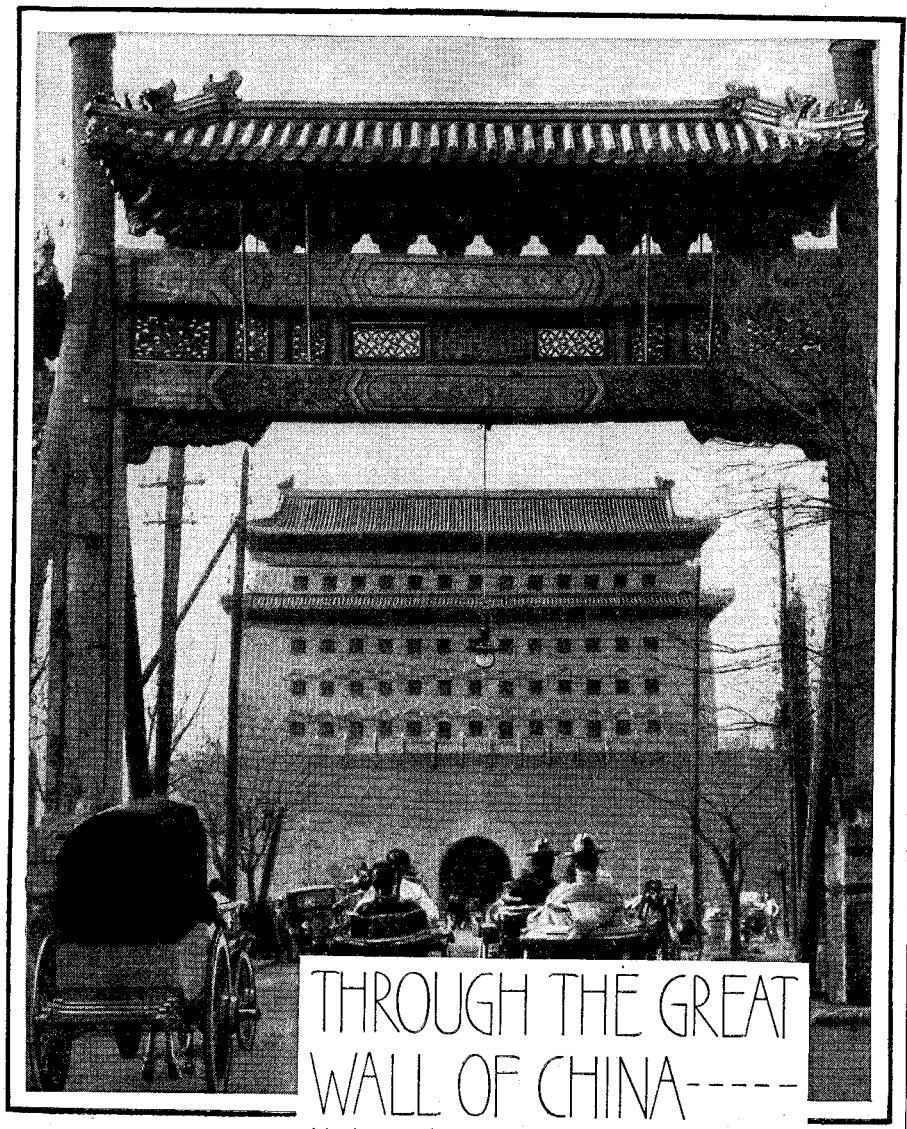
© C. S. S. Co.

CUNARD

A copy of the sermon of Ezra Gannett, upon "The Coming of the Britannia" in facsimile form, as originally printed in 1840, will be sent on request. Cunard Steam Ship Co., Ltd., 25 Broadway, N. Y.

1840 · NINETY · YEARS · OF · SERVICE · 1930

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



THROUGH THE GREAT WALL OF CHINA- - - - -

No longer does the Great Wall forbid entrance to the golden beauty of the oldest of the Empires, now rapidly becoming democratic and progressive, and yet losing nothing of her immemorial loveliness. There is now the broad policy of the Open Door. The gates of hospitality are thrown open for visitors to finance China's industries, to bring modern science and invention, and to experience all the age-old marvels. You will enter the gay cosmopolitan life of Shanghai, the far-flung grandeur of Peking, the vivid and picturesque amusements of town and country.

How luxuriously and thrillingly you travel toward the East—

JAPAN, CHINA AND THE PHILIPPINES, WITH STOP-OVER AT HONOLULU

on the world-cruising fleet of the N. Y. K. Line with its equipment of magnificent suites, well-equipped gymnasiums, refreshing swimming pools, and exquisite meals, to suit every taste, with an American cuisine.

For detailed information, sailing schedules and descriptive literature, write Dept. I

NIPPON YUSEN KAISHA

NEW YORK . . . . 10 Bridge Street—545 - 5th Avenue
CHICAGO . . . . . 40 No. Dearborn Street
LOS ANGELES . . . . . 605 So. Grand Avenue
SAN FRANCISCO . . . . . 551 Market Street
SEATTLE . . . . . 1404 - 4th Avenue

Our general agents or any local railroad or steamship agent

Regular sailings from San Francisco and Los Angeles, $300 up. From Seattle and Victoria direct to the Orient, $195 up. *** Round-the-World in either direction with privilege of stop-over at more ports of call than by any other route, $993 up, including rail fare to and from your home. *** Around-the-Pacific Tours with privilege to start from any point en route. Rates from $813.70 up.

N.Y.K. LINE

N·Y·K LINE

Travel

quickly, even to the kraals of the uncivilized natives. One native, who had seen the original stone, came to the van Niekerk farm and told them of a native witch doctor who possessed a wonderful charm very similar to the De Kalk stone. Van Niekerk set out to locate the witch doctor, and two years later succeeded. His charm proved to be a diamond, and van Niekerk offered to purchase it. The witch doctor named his price, a sum so large as to make him independent for life — fifty head of cattle. Van Niekerk agreed. The stone which cost him $1250 was sold shortly afterwards for $56,000.

THE FINDS of van Niekerk caused unprecedented excitement throughout the country. Those with the necessary capital left comfortable homes and started off into the unknown to prospect for diamonds. In the absence of telegraph and telephone, news traveled but slowly in those days, but after a time, evidently through that mysterious faculty which the natives have of transmitting news over vast areas rapidly, story after story of the wonderful luck which befell these prospectors reached Cape Town, and even as far as Durban on the Indian Ocean side.

The country was gripped with the "diamond fever." Every one was eager to go. The almost obliterated spoor to the Vaal River, heretofore lonely and desolate, quickly became a broad, winding, dusty road, filled with adventurers all heading in the one direction, the unknown heart of Africa. From America, from Europe, from Australia, they came, so quickly did the news travel.

The center of interest was a spot now known as Barkly West, near where the Orange River joins with the Vaal. The prospectors formed themselves into groups, and some of these drifted further away in their search. One party had halted for the midday meal, and one of their number strolled off during its preparation. While walking leisurely about he watched with interest some mierkats — little sandy colored animals very like the squirrel — scratching about and rooting around in a small burrow. While he watched, something rolled near him. He examined it and found it was a diamond. The Kimberley Mine is on that spot to-day.

Shortly afterwards prospectors found diamonds on what is now the De Beers Mine. All this took place around 1871, and the huge rush that took place then, and for the next few years, gave reasonable assurance that all the diamond deposits there were in the district had been discovered. However, in 1890, thanks to the little mierkats again, the rich Wesselton Mine, which provides the greater proportion of stones for the American market, was found.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Twentieth Century comfort ...in a Seventeenth Century setting

LUCERNE IN QUEBEC

sponsored by the Canadian Pacific

On July 1st, the world's most luxurious log-built lodge-hotel opens in the historic Laurentian mountains—just 75 miles West of Montreal.

Set in the beautiful preserves of the historic old Papineau Seigneurie, this hotel is but part of a unique community in which you may live—all year, if you wish.

Restored to its former grandeur, the Chateau Papineau—now the Seigniory Club—will continue to offer magnificent hospitality, in the traditional manner, to the gentlefolk who are joining Lucerne-in-Quebec's unusual community.

In this glorious country with its woods and glens, its multiplicity of gem-like lakes, and its enchanting views of the Ottawa River, you will find an 18-hole Stanley Thompson Golf Course (now building), and a 9-hole course now ready for play, a beautiful outdoor swimming pool, tennis courts, archery range, riding stables, toboggan chute, ski-jump and bob-sled slide . . . sports for all seasons and for all sports lovers.

You can become a member of Lucerne-in-Quebec and enjoy these glorious privileges forever. You can plan and build your own log cabin home in your own bit of evergreen forest, (our craftsmen will build for you, now or in the future, and your expenditure may be conveniently spread over years). You will have the cherished conveniences of electricity, running water, modern plumbing facilities. You will enjoy life membership in the Seigniory Club, with full access to all its social and recreational advantages. All without initiation fees or annual dues.

The complete story is comprehensively told in two handsome, illustrated brochures, which we will be pleased to send to you without obligation.

DIRECTORS OF
LUCERNE-IN-QUEBEC
COMMUNITY ASSOCIATION, Ltd.

and members of the Board of Governors of the Seigniory Club

H. M. SADDLEMIRE, President

E. W. BEATTY, K. C., Chairman and President of the Canadian Pacific Railway Company

Hon. FREDERIC L. BEIQUE, K. C. President, Banque Canadienne Nationale

Hon. L. A. TASCHEREAU, Premier of the Province of Quebec

Sir CHARLES GORDON, G. B. E., President, Bank of Montreal

Sir HERBERT HOLT, President, Royal Bank of Canada

HISTORIC OLD
CHATEAU PAPINEAU
Generations ago, the Seigniorial castle of Louis Joseph Papineau. Today, the luxurious Seigniory Club House.

LUCERNE-IN-QUEBEC COMMUNITY ASSOCIATION, Limited
Dominion Square Building, Montreal, Canada. BJ-13

(Check) ☐ Send me the LOG LODGE Booklet
☐ and the Membership Plan Booklet

Name _____

Address _____

City _____ State _____

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A place to play

EVERYBODY plays at Chalfonte-Haddon Hall. The informality and friendliness are conducive to good spirits.

To children it is paradise. Sandy Cove is a room from a story book, a place of pure delight. . . . And they love to dine in the room where the big coral fish make solemn eyes from the wall-paper. . . . Perhaps children like Chalfonte-Haddon Hall so much because Chalfonte-Haddon Hall likes them and makes them feel at home.

Send the family down for a week or two. Let them rest in the sun. Ride on the beach. Breathe the tonic ocean air. Chalfonte-Haddon Hall makes cheeks pink and eyes clear and bright.

Write for information. There is a Motoramp garage.

American and European Plans

Chalfonte-Haddon Hall
ATLANTIC CITY

LEEDS AND LIPPINCOTT COMPANY

Travel News

BAYREUTH

THE IMPORTANCE of the Bayreuth Festival Plays will be enhanced this year by the presence of Arturo Toscanini, perhaps America's favorite foreign conductor, who will preside at all the performances of *Tristan and Isolde*, to be presented on July twenty-third and August sixth and tenth, and of *Tannhäuser*, on July twenty-second and August first, fifth, ninth, and twentieth. This will be Toscanini's first appearance at Bayreuth as conductor, and probably his last piece of opera conducting anywhere. Siegfried Wagner and Elmendorf will each conduct one "Ring" series; Muck will conduct the *Parsifal* performances alone. A booklet dealing with the whole history of the Festival Plays has just been issued in several languages and can be procured from any tourist bureau. The Bayreuth theater is situated within a fifteen minute walk from the railroad station. A restaurant is in the immediate neighborhood and there dinners, suppers, and light refreshments may be obtained at fixed prices.

WATER PASSAGE

CALIFORNIANS whose destination is one of the Atlantic states, and Easterners desiring to go to the Pacific Coast, can avoid the hot journey across the continent in midsummer by making the trip by water. This route is not for those who are in a hurry — a month is required for the particular cruise to which we refer, one operated by the Panama Mail Steamship Company — but for those who wish a leisurely sea voyage and are interested in Spanish American countries. Stopovers are made at Panama (two days) and there are eight visits to various cities and ports in Columbia. Time is allowed for frequent inland excursions, such as those to Guatemala City and San Salvador. Such side trips are optional and the passengers may, if they choose, spend their time in port in private sight-seeing or resting on the boat. The steamers possess outdoor swimming pools which are always filled with fresh salt water.

MAGNETS

THOSE who are planning trips abroad this summer already will have noticed that Oberammergau is included in most of the tours advertised. Like the Olympic Games, the Passion Play is a magnet to thousands of Americans who would otherwise consider Europe inaccessible for their vacations. It is also safe to surmise that those to whom Europe is an annual event will see more, this year, than London, Paris, and the English Lake Country.

Statler service

awaits you in six cities

So you get "Statler Service" here, from employees trained in an interested helpfulness to guests.

You get the comforts of radio in your room, a morning paper under your door, running ice water, a bed-head reading lamp, and other "extra" conveniences for which you aren't charged extra.

You get the benefit of rates which are fixed and unchanging, regardless of conditions — and every room's rate is posted, in plain figures, in that room.

And you get a guarantee of your satisfaction, from the time you come in the door.

In any of six cities you can have "Statler Service."

HOTELS STATLER

BOSTON DETROIT
BUFFALO ST. LOUIS
CLEVELAND NEW YORK
[Hotel Pennsylvania]

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

North Coast Limiteds

This Spring, the newest and most luxurious of railroad passenger equipment enters service of the NORTHERN PACIFIC YELLOWSTONE PARK LINE 677 **North Coast Limiteds** for the satisfaction of travelers between Chicago and the Northern Pacific Coast.

For Western travel information, address
E. E. Nelson, 272 N. P. Bldg., St. Paul, Minn.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Your Son Probably Won't Go To College!

WHY?

Because all talk and no provision won't pay the cost of a college education . . . he'll be ready before you are . . . and the result will be he'll get a job and be deprived of the best background a young man can have, simply because his father hadn't wit enough to prepare for it.

5½% PRUDENCE-BONDS for YOU means a Guaranteed College Education for HIM! Guaranteed by more than $16,500,000. Let's send him to college!

[May we send you descriptive literature? *It will interest you.*]

Offices Open Mondays Until 9 P. M.

The PRUDENCE COMPANY, *Inc.*

Under Supervision of N. Y. State Banking Dept.

331 Madison Ave., at 43rd St., N.Y.
162 Remsen St., Brooklyn, N. Y.
8931-161st St., Jamaica, N. Y.

MAIL FOR BOOKLET
F.M. 1550

Name_____

Address_____

© 1930, P. Co., Inc.

Bank of New York & Trust Co.
48 WALL STREET, NEW YORK

BANK OF NEW YORK AND TRUST COMPANY — BANK OF NEW YORK — NEW YORK LIFE INSURANCE AND TRUST CO — 1784-1830

CAPITAL, SURPLUS AND UNDIVIDED PROFITS $20,000,000

Learn Advertising at HOME

Send your name and address for free booklet giving interesting information and vital facts about Advertising. Find out how we prepare you at home, in your spare time, for the opportunities open in this fascinating business. Practical work. No text books. Old established school. Successful graduates everywhere. Just the plan you have always wanted. Write today. No obligation.

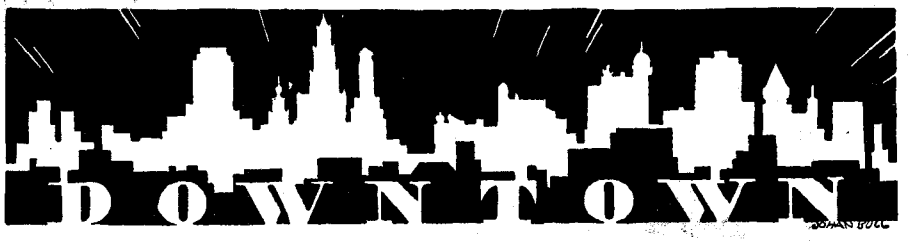
PAGE-DAVIS SCHOOL OF ADVERTISING
Dept. 116-A, 3601 Michigan Ave., Chicago, U. S. A.

Book on Law Free

Write today for this new book. It tells you how a law training will shorten your road to success. It also carries a vital and inspiring message to every ambitious man. Find out about the opportunities that await the law trained man. Find out how you can learn law right in your own home. No obligations. The book is absolutely FREE.

Write Today—now—while low tuition fee is in force.

American Correspondence School of Law
3601 Michigan Ave. Dept. 116-A Chicago, Ill.



Selecting Your Securities

by **DONALD REA HANSON**

COMPARATIVELY few investors are equipped to analyze the investment qualities of securities in which they might care to invest their funds. A business man may spend the greater part of his life in accumulating surplus funds, but when he comes to invest those funds he is inclined to begrudge the few hours that may have to be given over to the study of the problem.

Many are content to evade the responsibility by relying implicitly upon the advice of a friend. The results of this policy are too frequently witnessed to require comment. Others feel that when they have put their affairs in the hands of a banker or financial advisor their duty is done. They do not realize that the selection of a competent and reliable financial advisor often calls for the exercise of as much discretion as is required in the selection of securities for investment.

With the great increase during recent years in the number of statistical advisory services which, for a fee, undertake to advise the investor as to which securities should be purchased, a great many people are content to depend upon this sort of information for the guidance of their investment policies. But it makes a great deal of difference whether a responsible advisory service is selected or not, and there are so many in the field that it is difficult to determine which the reliable ones are.

The successful accumulation and protection of capital through wise investment practice is not a matter of haphazard guess. The cases where killings have been made by individuals who happened to buy the right stock at the right time are about as rare as the instances where fortunes are won in the Grand National horse race in England.

It is beyond the scope of this article to attempt to lay down even the first principles of investment analysis. Wealthy individuals can often save themselves the bother and fatigue of guiding their own financial policies by paying a large fee for the services of an investment counsel, but to the small investor this door is usually closed because of the small amount that is available for investment and the expense involved. Those who are disposed to make a thorough study of the subject of investments can find a whole library on the subject by consulting publishers, bankers, or librarians; but comparatively few are willing to devote this much time and attention to the matter. Accordingly, this article is addressed to those who might be interested in following an investment practice based on consensus of opinion. Admittedly it is but a rule of thumb method of approaching the subject, but it is advanced here and justified on the theory that some reasonable investment plan is better than none at all.

FOLLOW THE LEADERS

UNTIL RECENT years it has been practically impossible to know exactly what media for investment were selected by wealthy individuals who have accumulated fortunes. Occasionally when a multi-millionaire's estate was probated some light was thrown upon the investments which contributed to the building up of his fortune as his list of holdings was made public. But such information was irregular and comparatively rarely published. The biographies of captains of industry often shed considerable light upon their investment policies, but usually the information that is conveyed as to their particular holdings is out of date. And it is well to emphasize here that it is the particular holdings of an individual that are most important. It is not enough to know that oil stocks contributed to the building up of one fortune, copper stocks another, and public utility stocks another. The essential thing is to know what particular stocks are desirable purchases now and what particular stocks have the brightest prospects for the future.

Once in a while the newspapers carry items which furnish information as to the present holdings of successful men, but that also is rare. Perhaps the best known case is that of George F. Baker, the dean of Wall Street's bankers. This is because of the current policy of large corporations of making public lists of their stockholders. The list of the largest stockholders in

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DRURY COLLEGE LIBRARY
Springfield, Missouri

19 years of growth —and now a Billion Dollars of Assets

The rise of CITIES SERVICE to its present rank as one of America's greatest industrial enterprises is one of the romances of modern business.

CITIES SERVICE growth has been continuous for nineteen years because it is engaged in highly essential undertakings —the production and distribution of such everyday necessities as electricity, gas and petroleum. CITIES SERVICE grows with the Nation.

So wisely have CITIES SERVICE capital investments been made, and so ably has this capital been managed, that, since its formation, net earnings of CITIES SERVICE COMPANY have grown from less than $1,000,000 in 1911 to over $43,000,000 in 1929.

At the end of that year, consolidated assets of the CITIES SERVICE organization were in excess of $1,090,000,000.

Securities of CITIES SERVICE COMPANY and its subsidiaries are today held by more than 750,000 investors—institutions and individuals, more than 350,000 of whom are owners of CITIES SERVICE Common stock.

At the current market price, CITIES SERVICE Common stock yields, annually, over 6½% in stock and cash—payable monthly.

When you invest in CITIES SERVICE Common stock you become a partner in one of the largest industrial organizations in the country, with a record of nineteen years of growth—and an assured future of greater usefulness.

Mail the coupon below and we will send you, without obligation on your part, an interesting booklet describing CITIES SERVICE and its investment securities.

The Warren Plant of The Ohio Public Service Company

THE OHIO PUBLIC SERVICE COMPANY

OPERATES modern generating plants with combined installed capacity of 130,000 kilowatts. Owns over 2,200 miles of transmission and distribution lines, including 225 miles of 132,000 volt steel tower transmission line which is inter-connected with the high tension transmission systems of other utilities.

The Company supplies, at retail or wholesale, all the domestic lighting and substantially all the commercial light and power requirements of 180 communities in northern Ohio, having an estimated population of 395,000.

HENRY L. DOHERTY & COMPANY

60 Wall Street △ New York City

Branches in principal cities

Cities Service Radio Program—every Friday, 8 P. M., Eastern Daylight Saving Time—N. B. C.—Coast-to-Coast and Canadian network—33 Stations.

HENRY L. DOHERTY & COMPANY
60 Wall Street, New York City

Send copy of booklet describing the Cities Service organization and the investment possibilities of its securities.

*Name*_____

*Address*_____

*City*_____

10105 FM-6

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In the New York metropolitan area

cut costs of distribution or of production and make your organization so much more effective

Hundreds of concerns operating in this rich New York market at a profit have reduced outgo and added to income as a result of advice given by the service experts of Bush Terminal Company. Ask us for facts and figures on

★ advantage of spot stock in New York

★ savings from waterside and rail-side storage

★ lower insurance rates at Bush Terminal

★ complete or partial service by Bush personnel in receiving and delivering your products

★ savings to manufacturers in power, steam, light, labor costs, insurance premiums

★ actual instances of new business gained, old accounts sweetened, friction removed

Tell us your special problems, your sales and production methods and your present status in New York, and we will tell you exactly how Bush can help you cut costs and raise profits.

BUSH DISTRIBUTION SERVICE

Attention Department D

100 Broad Street ★ New York, N. Y.

Downtown

prominent corporations is always news. For this reason considerable publicity has been given Mr. Baker's holdings of such stocks as American Telephone & Telegraph Company, the United States Steel Corporation, the New York Central Railroad, and the First National Bank of New York. Those who are interested in investing on the basis of consensus of opinion might do worse than to follow the specific investments which have contributed to the construction of the huge Baker fortune, even though it represents largely the opinion of one very successful individual.

With the growth of the investment trust movement, however, and in view of the policy of most successful trusts of publishing the entire list of their holdings periodically, the small investor has access to a valuable source of information which was not available a few years ago. It is unlikely that the publicity given these holdings of successful investment trusts will discourage the practice of making their holdings public for the reason that one of the conditions required by the New York Stock Exchange for listing the stock of a trust is that such publicity shall be given at regular intervals. Accordingly it seems reasonable to assume that in the future investors may have access to considerable information of this nature.

Such information is not likely to prove infallible. In fact many investment trusts have reported large holdings of certain stocks that have not done particularly well in the bull movement early this year, which followed in the wake of the crash last autumn. But the average holdings of trusts have shown marked appreciation this year and it is rare to find a trust admitting the holding of an issue that is in a really weak investment position.

Another advantage for the inexperienced investor in basing his purchases upon such lists is that he is most unlikely to waste his money in worthless enterprises that are the schemes of irresponsible, fly-by-night promoters. The principal disadvantage of following the investment trusts in the selection of common stocks for investment is that the competition for these issues is usually keener and the yields are usually comparatively low. But there is compensation for this in the fact that the investment trust selections of common stocks usually represent issues in which the growth factor is fairly steady and stocks which have ready marketability. It is well to bear in mind that these selections are usually made only after careful examination of the company whose stock is purchased by the trust, made by skilled analysts, men who are devoting a lifetime to just such work, and who are rich in experience.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TRUST HOLDINGS

WHAT, THEN, are the most desirable common stock investments, as indicated by this consensus of opinion? To determine this point an analysis of the common stock holdings of more than one hundred investment trusts was made. This revealed that Consolidated Gas of New York was the stock that was held by more investment trusts on Dec. 31, 1929, than any other issue. It does not follow that Consolidated Gas was held in larger amounts by these specific trusts; merely that more trusts included that stock than any other. A similar examination, made more than a year ago, of investment trust lists revealed that General Electric was the most popular issue. The extraordinary rise in General Electric's price last year, actually to a point 45 times its then current earnings per share, doubtless led many trusts to accept their profits in this issue. But most of them retained it and even this year General Electric ranks fifth in order of popularity with investment trusts.

In the order of their popularity, the twenty-five stocks most popular with investment trusts, based on reports published as of Dec. 31, 1929, was as follows:

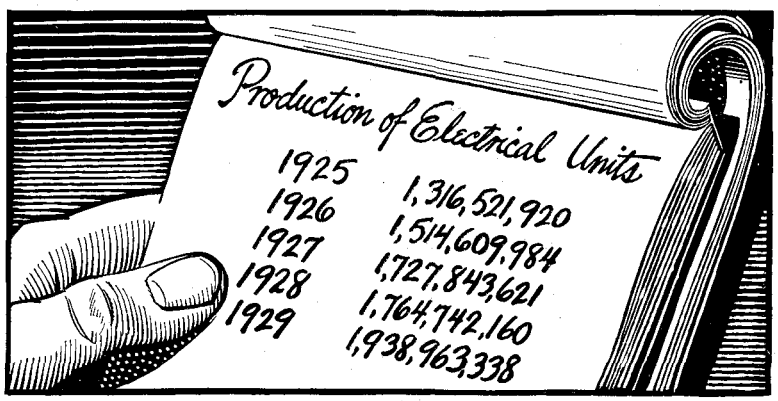
Consolidated Gas of New York
American Telephone
Electric Bond & Share
Union Carbide
General Electric
New York Central
Columbia Gas & Electric
Standard Oil of New Jersey
Pennsylvania Railroad
Atchison, Topeka, & Santa Fe
Union Pacific
United States Steel
International Harvester
Pacific Gas & Electric
American Can
Public Service of New Jersey
United Gas Improvement
American Tobacco
American Smelting
American Gas & Electric
Guaranty Trust (N. Y.)
Commonwealth & Southern
National Dairy Products
United Power & Light
Southern California Edison

Nearly half of these issues were public utility stocks, chiefly in the electric and gas business. This doubtless reflects a strong drift at the end of last year toward stocks of industries in which the growth factor was likely to prove uninterrupted in the event of a serious business depression.

THE CRASH TEST

IT IS INTERESTING to study the performance of these stocks during the 1929 crash and their subsequent recovery in 1930. Assuming that the high point of the 1929 bull market was reached about the end of August — a fair assumption, since the New York Stock Exchange total of

How to Figure the investment values behind the securities of the American Water Works and Electric Company



Expressed In Terms of Human Relations—

This means that there is a constant increase in comfort, convenience and well being in scores of thousands of homes.

It also means that the opportunity for work and the earning power of hundreds of thousands of men and women are enlarged because of this steady gain in power consumption.

Such is the social significance of these figures that they are of profound importance not only to the investor whose funds provide the service, but to the public which furnishes the ever increasing demand.

AMERICAN
WATER WORKS AND ELECTRIC COMPANY
INCORPORATED
50 Broad Street, New York

©1930

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

aggregate values was at its peak then — we find that in the crash the first eight of these stocks dropped 46.8 per cent in value. By the end of the first week in April 65 per cent of the decline had been recovered. In other words these stocks, after passing through the worst panic in recent stock market history, had recovered to a point equal to 84 per cent of their average price on August 30 in a period of less than six months.

Contrast this performance with that of some of the speculative leaders in the midsummer rise of 1929. Perhaps there will be considerable disagreement as to which stocks were actually the speculative issues at that time. Probably the fairest measure is to take a list of eight of the most active stocks in the final week of August. In that six-day period the most active issues were Anaconda Copper, Radio, Montgomery Ward, United States Steel, Pennsylvania Railroad, International Telephone, Pan American Petroleum, and General Motors. Between August 30 and November 13, the panic low, these eight stocks dropped exactly 50 per cent in value. In this respect the difference between the popular investment stocks and the popular speculative issues was not great.

But the real story of merit is suggested by the subsequent performance. By the end of the first week in April these popular speculative issues had recovered only 25.4 per cent of the average decline sustained in the break. In other words they were then selling for only 63 per cent of their value on August 30. The stocks popular with trusts obviously came back much more rapidly than those that were most popular with the rank and file of speculators.

In fact the chances are that the performance of even the above list of popular speculative issues is better than average. It includes United States Steel and Pennsylvania Railroad, for instance, two stocks which are given an investment rating by contemporary authorities and which are to be found among the first twenty-five issues most popular with trusts. The average individual who follows no established plan of either trading or investing usually finds his list cluttered up with securities of doubtful investment merit, or even of doubtful value, in the course of time. There were many stocks that were lower on April 1 than they were at the bottom of the panic and many others that made no important recovery from the panic lows. But it is significant that very few of them are to be found in investment trust portfolios.

CURRENT YIELDS LOW

In recent years, however, the most desirable stocks have rarely sold on an attractive yield basis. Those following investment trusts in their selection of purchases would find that considerable sacrifice would have to be made in the way of current income. At the peak of the boom in August the yield of the eight stocks that ranked first in investment trust lists was 2.62 per cent. This is exclusive of Electric Bond & Share, as that company pays its dividends in stock at the rate of 6 per cent per annum, and not in cash. At the low prices in November the yield on this group of stocks had increased to 4.16 per cent, or about level with the average call money rates in the several months that followed. In other words, they dropped to a point where speculators could borrow money to carry them without paying more in interest than they received in dividends.

By the first week of April the yield on these stocks was slightly under 3 per cent. Comparison with the eight active issues at the top of the market reveals that these were yielding only 3.07 per cent on August 30, 1929. At the low in November their yield was 6.03 per cent, and in April it was 4.96 per cent. This was after elimination of Radio and Pan American, on which no dividends were paid. But the investor who carried the eight stocks that were most popular with investment trusts had the satisfaction of having recovered about 40 per cent more of the maximum shrinkage sustained on the break than he would have in the active speculative stock under comparison. And probably both groups fared better than did the average speculator who relied upon tips.

ASSOCIATED GAS AND ELECTRIC SYSTEM
Founded in 1852

Growth Adds

681,000

New Customers

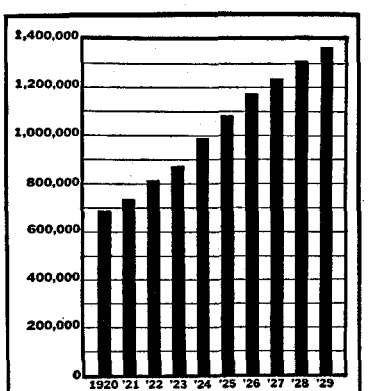


Chart shows number of customers

Normal growth of the same properties has increased the number of customers served by the Associated System from 687,000 in 1920 to 1,368,000 at the end of 1929.

An interesting feature of this growth is its regularity. Year in and out, the number of customers has increased at an annual rate of about 10%. This steady growth in customers has been accompanied by a similar growth in earnings. Since 1920 gross earnings have increased 109%—number of customers 99%.

To make an Associated investment write for
FOLDER F-5

Associated Gas and Electric Company

61 Broadway New York City

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Investment Literature

We present to our readers the following list of booklets issued by reputable financial houses with the belief that they may be helpful in the solution of investment problems.

A STATEMENT OF CAPITALIZATION, EARNINGS AND DIVIDENDS OF THE AMERICAN WATER WORKS AND ELECTRIC COMPANY, INC., will be mailed upon request. American Water Works and Electric Company, Inc., 50 Broad Street, New York City.

CLASS A STOCK. A new illustrated twelve-page booklet describing this investment stock and including photographs of the properties, map of their location, analysis of territories served, and charts of growth in earnings, assets and number of customers. Associated Gas & Electric Company, 61 Broadway, New York City.

THE LIFE INSURANCE TRUST. An outline of the program to be followed in arranging for the administration of your estate, with particular reference to insurance trusts and the benefits to be derived from such a plan. Bank of New York and Trust Company, 48 Wall Street, New York City.

CONVERTIBLE SECURITIES. A booklet describing the attractions of securities having conversion features which allow the investor to retain the safety of senior securities of a company and at the same time share in its prosperity. An extensive list of convertible bonds and stocks is included. George H. Burr & Company, 57 William Street, New York City.

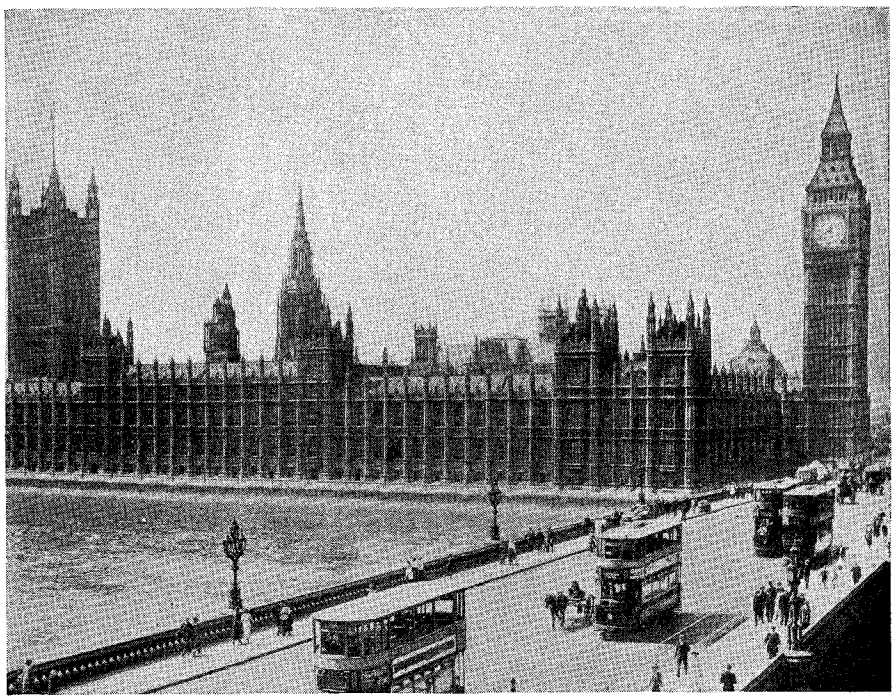
INVESTMENT SUGGESTIONS. A diversified list of recommended Securities, showing their market position and the earnings of the various companies. Letter forwarded upon request. Cassatt & Company, Commercial Trust Building, Philadelphia, Pa.

CITIES SERVICE COMMON AS A PERMANENT INVESTMENT. This booklet describes the activities of Cities Service Company and its subsidiaries; also discusses common stock for investment, with special reference to the past history and future possibilities of Cities Service Common stock. Henry L. Doherty & Co., 60 Wall Street, New York City.

INVESTMENT TRUST REPORT. Annual report of the United Founders Corporation showing assets, business and types of investments, together with earning statement. United Founders Corporation, 50 Pine Street, New York City.

Continued on next page

Houses of Parliament, London



For Those Who Own English Assets—*Specialized Executor Service*

THE settlement of estates containing English assets can be greatly facilitated by utilizing the services of the Guaranty Executor and Trustee Company, Ltd., London, a subsidiary of the Guaranty Trust Company of New York.

When appointed under an individual's will or trust, or when employed by executors, trustees, or administrators to administer English assets, our English subsidiary affords many advantages. It is a fully authorized and complete English trust organization with all of the international facilities of the parent company at its disposal.

We invite inquiries regarding any phase of our service from trust companies, banks, lawyers and other individuals.

Guaranty Trust Company of New York

140 Broadway

LONDON PARIS BRUSSELS LIVERPOOL HAVRE ANTWERP

CAPITAL, SURPLUS AND UNDIVIDED PROFITS

MORE THAN $290,000,000

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Convertible Bond

offering a

LIBERAL YIELD

THE interest and sinking fund requirements of F. & W. Grand Properties Corporation 6% Convertible Sinking Fund Gold Bonds, 1948, are payable from rentals constituting direct obligations of F. & W. Grand 5-10-25 Cent Stores, Inc. This company, a prominent factor in the economically sound variety chain store field, shows net profits after all charges, including *rentals,* depreciation, managers' bonuses and Federal taxes, as follows:

1929	1928	1927	1926
$1,333,349	$1,174,916	$861,444	$684,185

Currently selling on the New York Curb Exchange at a material discount, these bonds offer a liberal yield.

Full information upon request

George H. Burr & Co.

57 William Street, New York

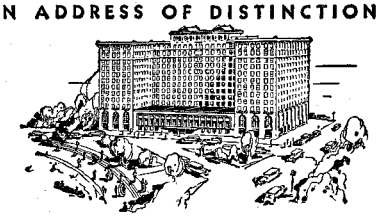
OFFICES IN PRINCIPAL INVESTMENT CENTERS

At All Good News Stands

THE FORUM

25 cents a copy

"AN ADDRESS OF DISTINCTION"



Infinitely...Greater Value

AT THE DRAKE you will enjoy spacious quarters . . . beautifully furnished. A dining service internationally famous . . . a quiet . . . restful location . . . and convenient to all Loop activities. *Rates begin at $5 per day. Permanent Suites at Special Discounts.*

THE DRAKE HOTEL, CHICAGO

Under Blackstone Management

FORUM FINANCIAL SERVICE

Mr. Donald Rea Hanson, Editor of *"Downtown,"* will be glad to give *Forum* readers his opinion regarding matters of investment. No advice regarding speculative operations will be given. Postage for reply should be enclosed.

Address Editor "Downtown"

THE FORUM

441 Lexington Avenue

New York, N. Y.

Investment Literature

THE CARE OF YOUR SECURITIES. A booklet describing the advantages and small cost of a Custody Service Account and outlining the numerous services offered security holders, such as review of investment holdings, collecting coupons, notification of maturities, etc. Guaranty Trust Company, 140 Broadway, New York City.

LOOKING AHEAD FINANCIALLY. A humanly interesting presentation of the surprising accumulation which results from systematic investment and reinvestment, made graphic with tables and illustrations. Halsey, Stuart & Co., 201 So. La Salle Street, Chicago.

THE JOHN HANCOCK HOME BUDGET. A guide in home budgeting, showing the proper apportionment of income to fit average needs: the amount to be allowed for rent, clothes, insurance, and other savings. Budget sheet sent upon request by Inquiry Bureau, The John Hancock Mutual Life Insurance Co., 197 Clarendon Street, Boston, Mass. Please enclose 2c for postage.

THE FASCINATING STORY OF WALL STREET'S GREATEST SKYSCRAPER. An illustrated booklet describing the erection of the new 70-story Manhattan Company Building, New York; and Starrett Securities which share in the ownership and profits of this building. Also contains a brief history of New York's skyscrapers from the earliest days. G. L. Ohrstrom & Co., 36 Wall Street, New York City.

23 YEARS OF SUCCESS. A booklet telling about the financial condition of the company; its method of doing business without agents; its diversified investments, and the wide distribution of its benefits. Copy upon request. Postal Life Insurance Co., 511 Fifth Avenue, New York City.

LIFE INSURANCE AS AN INVESTMENT. A booklet outlining the advantages of life insurance as against other forms of investment for the regular and systematic saver. Provident Mutual Life Insurance Company of Philadelphia, 46th & Market Streets, Philadelphia, Pa.

PRUDENCE-BONDS FOR PRUDENT PEOPLE. A brief description of how Prudence-Bonds are secured by conservative first mortgages on income producing properties and guaranteed by over $16,500,000 of the Prudence Company's capital, surplus and reserves. Copy upon request. The Prudence Company, Inc., 331 Madison Avenue, New York City.

HOW TO INVEST MONEY. A new booklet published by S. W. Straus & Co. It describes various types of securities and is a valuable guide to every investor. A copy will be sent free on request by S. W. Straus & Co., 565 Fifth Avenue, New York City.

These booklets may be obtained by addressing the firms listed or

Financial Department

FORUM MAGAZINE

441 Lexington Avenue NEW YORK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Forum Definitions

What is a Lobbyist?

RECENT accusations and exposures in Washington have aroused so much interest in the activities of lobbyists that four bills attempting to curb them have been introduced in Congress. Senator Caraway, in the bill which he has introduced, describes a lobbyist as follows:

"A lobbyist, within the meaning of this Act, is one who shall engage, whether for pay or otherwise, to attempt to influence legislation, or to prevent legislation, by the National Congress.

"Second. Lobbying, as defined and understood in this Act, shall consist in any effort to influence the action of Congress upon any matter coming before it, whether it be by distributing literature, appearing before committees of Congress, or interviewing or seeking to interview individual members of either the House of Representatives or the Senate, or by any other means."

As this indicates, the word has come to be used loosely, and usually with a derogatory implication. Originally a lobbyist was a "personal contact man" who lay in wait for wavering legislators in the lobby of the Capitol and buttonholed them in the interest of the organization which he represented. Now the word has become so inclusive that almost any attempt to influence legislation may come under the head of "lobbying."

The following prize-winning definitions are recommended to Senator Caraway for their brevity and directness.

1. A lobbyist is one who uses his personal influence with members of a legislative body in order to secure the passage of measures which will be of benefit to himself or to the interests which he represents. (*Katherine Rogers, Santa Monica, Calif.*)

2. A lobbyist is one who by persuasion, argument, or artifice seeks to influence the thoughts and actions of a governing body for the benefit of private or public interests. (*W. S. L. McMann, Richmond, Va.*)

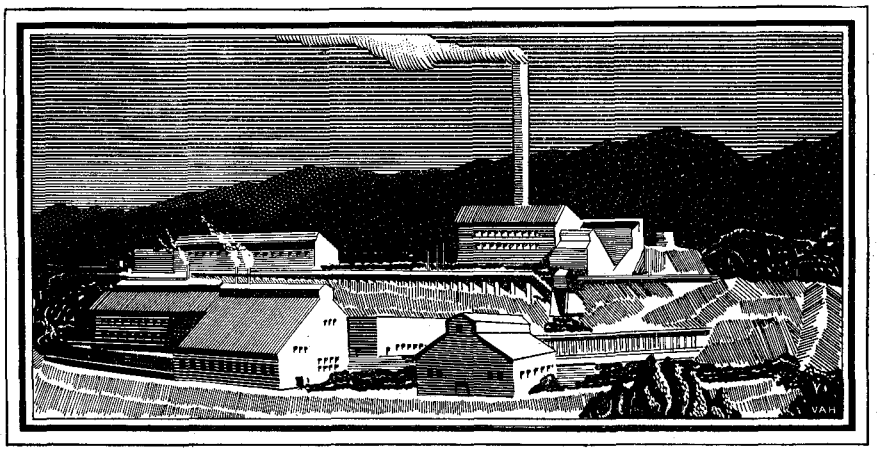
3. A lobbyist is an individual who, although not a member of a legislative body, tries to influence the votes of certain members of that body, by fair means or foul, for his own purposes. (*Nina Jordan Elliott, Glendale, Calif.*)

4. A lobbyist is a person engaged in obtaining favorable legislation for the particular organization which he represents, and who works to block any adverse legislation. (*Erwin Spitzer, New York City.*)

Next: — *What is* COURAGE? *Definitions, typewritten and not exceeding 100 words, must reach the Editor by June 25. Prizes of $5.00 for each winning definition.*

SERVING THE EMPIRE OF THE WEST

IDAHO LEAD



MOST prosaic of metals, lead challenges all others in diversity of commercial and domestic usage . . . ranging from the spot of solder on a tin can to lead cables and sheeting and myriad purposes essential to modern industry.

Idaho—second state in lead production—last year mined over 300 million pounds, worth approximately $20,000,000. Idaho's lead progress has paralleled the industrial development of the Pacific Coast since 1884.

About one-seventh of the Idaho lead output is consumed by California's fast-growing industries. San Francisco paint manufacturers extract their own lead pigments in large volume. Huge quantities of lead pipe and sheeting go into California electrical and building projects. Type for an $85,000,000 printing industry; babbitt for machinery; lead oxides for batteries, oil refining, ceramics; arsenate of lead for tree and plant spraying . . . all are prominent California uses.

* * * * * * From the Port of San Francisco . . . key center of western distribution and gateway to the Orient . . . lead finds economical entrance into expanding Pacific Coast and foreign markets.

BANKING service to western business . . . and to eastern and foreign correspondents . . . is characterized by soundness and breadth of enterprise in keeping with other commercial facilities of this pivotal port city. Inquiry is invited.

AT THE PORT OF SAN FRANCISCO

CROCKER FIRST NATIONAL BANK *of* SAN FRANCISCO • *Identical ownership with* Crocker First Federal Trust Company • Crocker First Company

SHORT STORY WRITING

Dr. Esenwein

One pupil won a $2000 prize. Another pupil earned over $5000 in spare time. Hundreds are selling constantly to leading publishers.

Particulars of Dr. Esenwein's famous forty-lesson course in writing and marketing of the Short-Story and sample copy of THE WRITER'S MONTHLY free. Write today.

The Home Correspondence School Dept. 17 Springfield, Mass.

COLLEGE COURSES AT HOME

Carry on your education. Develop power to initiate and achieve. Earn credit toward a Bachelor degree or Teaching Certificate *by correspondence.* Select from 450 courses in 45 subjects, including English, Mathematics, History, Education, Psychology, Economics, the Languages, etc. Write for catalog.

The University of Chicago
439 ELLIS HALL CHICAGO, ILL.

A Tribute

to the excellence and appeal of THE FORUM MAGAZINE is its inclusion in the very restricted libraries of the various transcontinental air lines. Wherever people travel for pleasure—*and business*—you will find THE FORUM.

CULTURED SPEECH

AT LAST! Something New!

Learn Cultured Speech and Correct Pronunciation quickly from phonograph records. Also increase your vocabulary this new easy way. Be a fluent talker—cultivated speech is a social and business asset of the first importance. This new "learn by listening" method highly recommended by leading educators. Records sent on free trial. Write for information and free Self Test. No obligation.

THE PRONUNCIPHONE INSTITUTE
3601 Michigan Ave., Dept. 116-A, Chicago

Learn Photography at HOME

Make money taking pictures. Prepare quickly during spare time. Also earn while you learn. No experience necessary. New easy method. Nothing else like it. Send at once for free book, *Opportunities in Modern Photography,* and full particulars.

AMERICAN SCHOOL OF PHOTOGRAPHY
Dept. 116-A, 3601 Michigan Ave. Chicago, U. S. A.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TOASTS

FEW Americans have had the opportunities that WILLIAM C. WHITE has had to study present Russian conditions. In 1927, having won the Penfield Scholarship, Mr. White left the University of Pennsylvania, where he was teaching Modern European History ("From Adam to the Armistice"), and spent the next three years in Russia. He says, "In the course of this time I discovered that beer and vodka do not mix, never heard the Volga Boat Song once, saw nothing reminiscent of the Chauve Souris, and found the most eagerly sought gifts from abroad to be safety razor blades."

FELIX FRANKFURTER has been concerned with affairs of government for some time as Major and Judge Advocate of the Officers' Reserve Corps, Assistant to the Secretary of War, and Assistant to the Secretary of Labor. And, too, all this time he has retained his professorship in the Harvard Law School. A former pupil says of him, "Mr. Frankfurter impresses upon his students a technique of law study which does not assume that decisions result from logical deduction but from the judges' personal opinion of the social and economic consequences of the issues involved. He is particularly well qualified to write on the Supreme Court."

ALTHOUGH he is not a member of the family, JAMES TRUSLOW ADAMS has written *The Adams Family*, which is the choice of the Literary Guild for June. Present-day conditions vie with less recent history in Mr. Adams' interest. Last fall he published *Our Business Civilization*, and he is now editing the works of Henry Adams.

FROM journalism and essays, MARGARET EMERSON BAILEY has recently turned to the writing of poems, which have appeared in *Harper's*, *Scribner's*, and other contemporary magazines.

THERE isn't much affection for city life in WALTER D. EDMONDS, but the Canal has always appealed to him as offering a very proper way to live — at least to the man who did the steering. A former Editor of *The Harvard Advocate*, Mr. Edmonds has had stories in many of the current magazines and is the author of a recent best seller — *Rome Haul*.

LYMAN BEECHER STOWE came to New York to seek his fortune with the following equipment: his hereditary name, a Harvard education, fifty dollars, and a head cold. He has long since recovered from the cold, spent the money, and lived down the Harvard education, but has not yet made up his mind whether an hereditary name is an advantage or a handicap. Until recently Mr. Stowe was managing editor of the book department of Doubleday, Doran.

BEST KNOWN of the Swedish economists, CARL GUSTAV CASSEL is internationally regarded as an authority on finance. After having served on many finance committees, in 1916 Mr. Cassel was invited by the German government to study its economic powers of resistance. His real international reputation, however, dates from the Reparations Conference at Brussels in 1920, where his *Memorandum on the World's Monetary Problems* won recognition as the clearest and most convincing statement on the subject.

ROCKWELL KENT is one of the outstanding modern American landscape

FELIX FRANKFURTER

artists and illustrators. His work has been widely exhibited in the United States, South America, and Europe.

M. C. BLACKMAN says that when he started out to tell us about himself, he stopped five days later for a cup of coffee and discovered that he was half way through an autobiography in two volumes. He thinks the best thing to do is to add four more chapters, call it *Ex-Father*, and change his name to Anonymous. After several years of newspaper work in the South, in Detroit, and on the Paris edition of *The Chicago Tribune*, Mr. Blackman is now Feature Editor of the *Arkansas Gazette* in Little Rock.

THE MOST recent and by far the most important event in the life of RAYMOND LESLIE BUELL, Research Director of the Foreign Policy Association, is the advent, some seven months ago, of a new daughter. And giving this young woman her bottle is, Mr. Buell confesses, the most instructive as well as the most satisfying activity in which he engages. When not thus occupied, Mr. Buell is one of the foremost authorities on international affairs.

AMONG OTHER scientific activities, DR. E. E. FREE directs the courses in general science at New York University. In his laboratories they are working extensively in the new science of electronics, which means the use of radio vacuum tubes, photo-electric cells, etc.

AFTER twenty-five years in an editorial office, GEORGE JEAN NATHAN has, with complete amicability, severed his partnership with H. L. Mencken. No longer will his familiar and derisive gestures be a monthly feature of *The American Mercury*. Instead, free lance writing, the theatre, and a château in France will occupy his time.

ON THE SAME day HENRY KITTREDGE NORTON read a report of the new Russian working week — continuous operation of plants, but with one day's holiday in six for each worker — and Raskob's plea for a five-day week in American industry. By combining the two ideas he evolved the scheme he suggests here.

THE GENERAL excitement stirred up by the theory of relativity advanced by ALBERT EINSTEIN has testified to a keen and somewhat unexpected interest of the general public in advanced science. Dr. Einstein has probably done the most important work of any scientist living to-day, for it has brought about a profound revolution in astronomical science and in man's conception of the universe.

DR. JAMES MURPHY, who arranged the dialogue with Dr. Einstein, has appeared frequently in THE FORUM, since he is acting as our foreign editor. He writes that to get Dr. Einstein to talk is difficult, since he is used only to solving problems placed before him and waits for the interrogator to direct the conversation. He gives a laconic reply, using one word to the other's twenty.

As reviewer and critic for *The Times* of London, JOHN WILLIAM NAVIN SULLIVAN is well known. He is the author of a number of books varying in subject matter from *Atoms and Electrons* to *Beethoven*.

THE PRESENTATION of the seven thousand five hundred dollar Francis Bacon Award to BERNARD JAFFE was made by Dr. John Dewey in the FORUM offices on April eighteenth. There had been innumerable delays in decision, due to the amazing excellence of submitted manuscripts. *Human Crucibles*, offered by Mr. Jaffe, who is at present teaching chemistry in a Brooklyn high school, represents four years of labor and was chosen from over two hundred manuscripts.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED